

A  
STOREHOVSE  
Of Provision, to further Resoluti-  
on in severall CASES of  
CONSCIENCE,

And Questions now in Dispute;

for some help to such as need , untill  
*further satisfaction may be given, viz.*

About living above ORDINANCES,  
&c. [ With a Remarkable Example, of the  
Restoring of a Backslider from them.]

About generall REDEMPTION.  
*VVhat one shold believe, that judgeth  
himselfe Carnall?*

Quest. by a Jew, about Knowing, and impro-  
ving Christ.

About SEPARATION: Offences: Baptisme,  
and its Use.

About Communion with unbaptized.

About joyning in prayer, Baptisme of a Jew.  
With other Particulars, expressed in the TABLE.

The first Part.

50 By H. JESSEY, a servant of iesus Christ.

L O N D O N ,

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2 Thes. 2. 10.

To all such as receive the Love of the Truth,  
that they may be saved. H. Jesse wisheth  
Knowledge to discerne , and wisdom  
to make a right Application.

N this STOREHOUSE  
of Collections of various  
kinds of spirituall FOOD ;  
here is ~~gall~~, ~~ur~~, ~~ap~~, ~~g~~,  
~~sip~~ ~~g~~ Milk and , Wine ;  
Bread , and strong meat ;  
Some Milk or food for tender Babes ;  
Some wine for fainting fadded soules ;  
Some Bread for strengahning the weak  
in Faith ; ( as pag. 29. 35. 165.) and  
some strong meates , for such as are  
growne up , and are stronger Persons.  
Wherin each Person should chuse out,  
and chaw , and ruminate on , that par-  
cell of Food , that is the most suitable  
to its owne present condition , And  
this I humbly crave of the Lord , and

## The Epistle

I desire of the Reader ; that this may be performed herein. For, this is *one of the Vanities*; that (with griefe) I have *betheld*, under the Sun ; that the *Spirit* that is in us, (even i n Professors of the Gospell,) *lusts after things lessse profitable or pertinent to us* ; like that of him, who asked, *What shall this man doe ? which had this check, what is that to thee ? follow thou me : (John 21, 21, 22.)* Thus , whilst there are *dissenters* in a Family ; when if each did mind his *owne duty* there, all would be quickly *calmed* and quieted. But then the Mr. (or Mrs. ) minds more, what should be the *servants carriage*, then his own, the *Servant*, what's the *Masters*, or *Misstrasses* fault ; So the *Husband* minds then, what's the duty of the *Wife* ; the *wife* minds the *Husbands* duty or fault : and thus a *storme* arileth- within, if not without also, &c.

Just so it commonly falls out herein. The *Babe*, or weak Believer , or one that is scarce so much ; that now hath most

To the Reader.

most need of Milk , even of the first Principles of the Oracles of God ; that hath need to be more unbossomed of sinne and selfe, by the knowledge of God, and of Jesus Christ ; and of his great love to sinners, and patience and goodness towards them , so to lead him to kindly Repentance , ( Rom. 2. 4. ) and that hath need of true peace , and assurance in believing : This Babe ( I say ) or one that cannot say , he is borne anew ; through his ( or her ) owne sinfull curiositie , and through temptings and huryings of Satan , to hinder that suitable food , and to prevent it ; is frequently most inquisitive , after things less pertinent , and not so suitable : Such as Dispute about Baptisme , or Laying on of hands , or the like : ( which are also necessary , in their due place , to be informed in Heb.6, 1, 2. ) And such as know they are Believers , and that are growne up ; he will be tempting them , either to be doting upon Questions , in being taken up with them beyond due bounds :

## The Epistle

Or else, to stand at a stay, and to neglect and slight searching and enquiring after *further* Truths, or Discoveries of the mind of God (which by Degrees are unveiled;) as if some Truths, were not worth the knowing, or due enquiry after.

I have further considered; that as it was with *Jesus Christ* (who is *the truth*;) so it hath been and is, with some of his wayes and Truths, and various dispensations of light to his people; Thus: *Behold, they are set, for the rising, and for the fall of many in Israel:* (so in England) and for a signe which will be spoken against, — *That the thoughts of many hearts may be revealed.* (Luke 2. 34, 35.) And thus, that they which are approved, may be made manifest. viz. That the sincerity of their zeale, love, their meeknesse, and humility, their long-suffering and goodnesse, may be apparent. (1 Cor. 11. 18.) This is for the rising of many: When they shall finde, sprinklings here and there, of other well-affected people, suiting with themselves

To the Reader.

selves in many things ; yet of divers  
sizes and Formes ; some of higher, some  
of lower Formes ; and all by a wise dis-  
posing Providence of the great School-  
Master of all ; for good to all his.  
Whereby the Lord seemes to allure  
them all, by one bait or other, to look,  
seeke , and walke *Godward* , and so  
*Heavenward*. And hereby all such, as  
(through Love to their owne lusts,)  
*close their eyes*, and *stumble at the word* ;  
through their owne fault, *doe fall* ; and  
will thus be left the more *without all  
excuse*. When the Lord in his Sonne,  
and servants , hath been (as it were)  
*Piping* to them; and by some *weping* to  
them by some Christians that are more  
*cheerefull*, by some more *sad* ones : by  
some of *larger*, and by some of *narrow-*  
*er* Principles, and practises, about some  
Ordinances of God ; and yet no means  
would move, or allure them to hearken.

Before I conclude, I must entreat  
thee, for Antidotes against the poysone  
of these times, to accept of these eight

## The Epistle

or nine Cautions.

1. Believe not every spirit, though never so dazelng : But first try the spirits, whether they are of God ; ( 1 Joh. 4. 1. ) keep clost herein to the perfect Touch-stone , the Holy Scriptures ; as those Noble Bereans did, that so tryed the Apostle. Acts 17. 11. As you will taste, and chew your meat oft, before you swallow it.

2. Beware you hastily spit not out, any, good, wholesome food, because its to you a Novelty. Be not as those bad persons, that spake ill of those things they knew not, or understood not. 2 Pet. 3. 12. Jude 10. (as many of us have formerly done; to our grieve since.)

3. Beware, least you (a) judge, or condemn any persons, that are servans of Jesus Christ, and walk holily, righteously, and conscientiously (b) because of (c) their weaknesse in Judgement, if they hold the (d) Head and only foundation: which rashnesse in judging, is condemned by our Lord. (a) Mat. 7. 5. 12. and by the Apostle, (a) Rom. 14. 3, 4.

To the Reader.

10. (b) 6. (c) ver. 1. 2. 5. (d) ver. 1. Eph. 4. 15. 1 Cor. 3. 11.

4. Beware least through your Honor and love to some persons, you love, foster, or take upon trust, any unsound Opinions, Jude v. 16.

5. Beware, least you rashly credit any ill report against one, especially against any Believer, without clear witness, or hearing of the party. (Psal. 15. 3. Acts 23. 35. Pro. 18. 17.) The censure and punishing of one, should be after due tryall and evidence: Not meet to punish first, and to try afterward. (Acts 25. 16.)

6. Beware, least you charge any meer Personall sinnes or faults, upon persons in generall, that are of the same Opinion, or Denomination: For instance: If one that is in the Presbyterian way, or in the way of Independents, or Anabaptists, so rearmed: If one, or two, or divers of them be Hypocrites, , or proud, or deceitfull, or cruell, &c. Do not thence say, These are your Presbyterians;

The Epistle.

arians; or This is an Independant course, &c.

7. Beware, lest through thy dislike of  
ones opinion, thou art more offended at a-  
ny fault in that party; then at the like  
fault, or as great a fault in one of thine  
own Opinion.

8. Beware, least through dislike of  
ones Opinion, in a godly person, or a good  
Cause, thou rejectest; or neglectest  
what ever good, thou mightest else en-  
joy, by him, or it.

9. A further Caution is in the end of  
the Booke, to, and concerning some precious  
Dissenting Brethren.

If some doe judge, that I have mis-  
fed, or failed in this Book, (as I know I  
have not yet attained to what I aime at, and  
wait for,) I shall entreat, that by word  
or writing, they would informe mee  
wherein, and what their grounds are:  
And I hope the Lord will humble my  
heart to receive instruction; or enable  
to clear it from misconstruction.]

I have often bin much joyed in this, that  
within a few years, (yes, I have hopes, that  
within)

To the Reader.

within four years,) [the Grounds of such hopes being shewed, in a late book, called *GREAT CHANGES now at hand.*] That there will be such a powerful compleating, and perfecting of the witnessse of Jesus Christ in his faithfull Witnesses, as will carry so clear evidence with it, that then, all such *Tearnes* of distinguishing Disciples shall cease, and they shall own, and be owned each of other, as one. And then, when the Beast shall accomplish once more to scatter the power of the Holy people; for three yeares and a halse, all these things sha' l be finishing. And then, in due time, the earth shall be filled with the knowledge of Iehovah. Which hath rejoiced and still must rejoice the heart and spirit of

Your loving Brother, waiting till  
he that shall come, will come,  
and will not tarry.

H. Jessey.

From my Lodging in Colmanstreet

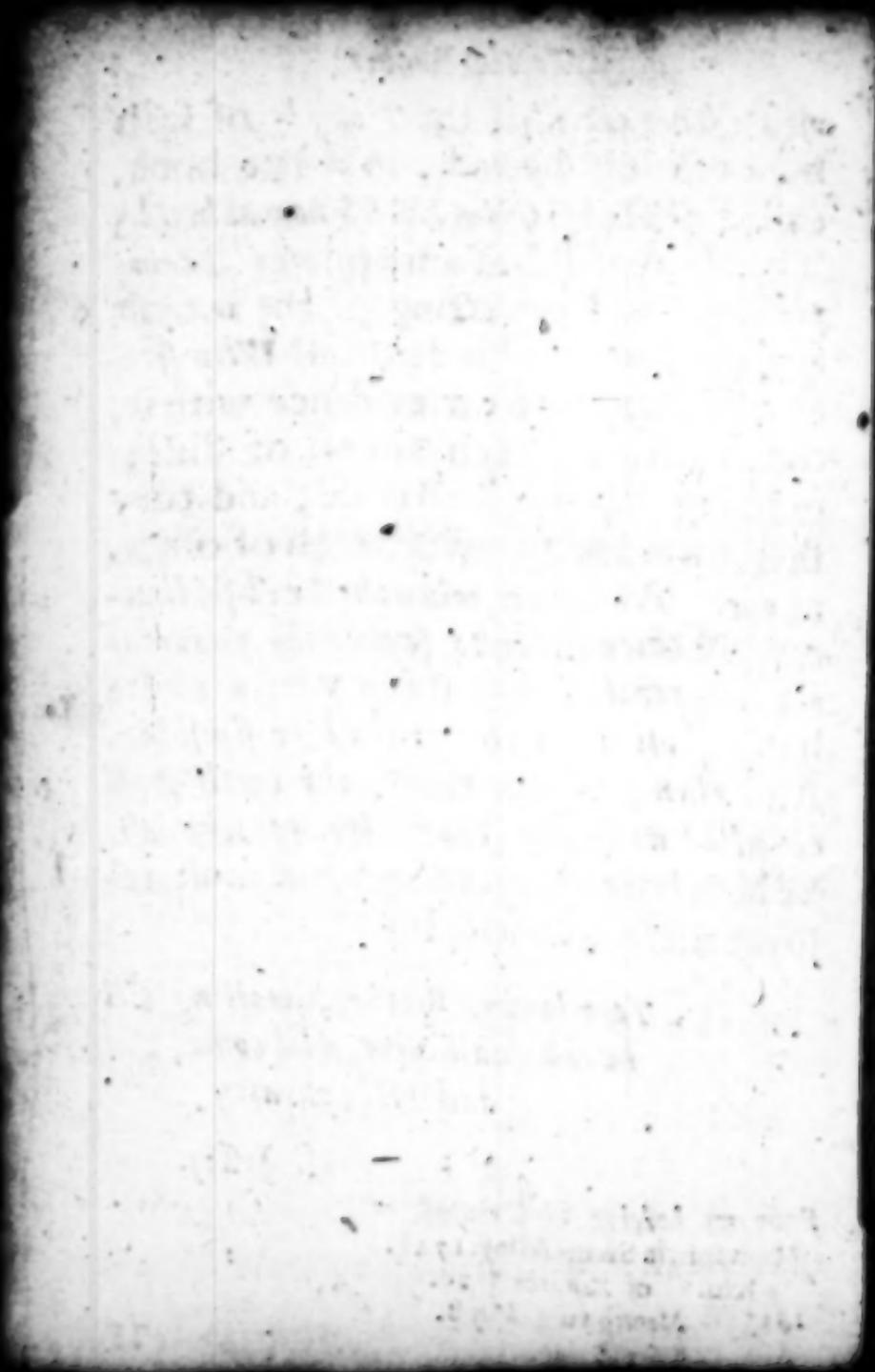
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THE  
Contents of the Book.

I. Quest.

**W**HAT is the utmost extens of the Spirits actings in perfecting Saints, and carrying them on above Ordinances, and all fermes here below?

Page 1. to 10.

Answered by five Conclusions: Objections also from 1 Cor. 11. &c.

Of Christs personal coming. p. 2.

When Ordinances shall cease. p. 3.

2d. Quest. Whether such as are taught of God, and have received the Spirit, should still conformato such outward Rites, as Baptisme in water, the Lords Supper, &c. p. 10.

3d. Qu. How can we enjoy any Ordinances, untill some be sent in the spirit of Elias  
Dre-

## The Contents.

One called a Mighty Angell, enlightening the earth with his Glory : calling out of Babylon. whether we must wait, till that be? pa. 13.

Then is annexed, A wonderfull Example of the repentaunce of a Backslider, that slighted the Scriptures, and Christ in the flesh, and denied the Resurrection of one body. Expressed by the partie's own Letter. p. 17.

Written by W. Kiffin.

4th. Quest. What is the extent of the Fruits and Benefites by Christ's Death, and Resurrection? p. 24.

5. Directions to one that is persuaded he is carnall, what he should believe, and doe. p. 29.

Cordiall encouragements.

6. Four Questions by a converted Jew.  
1. How he might be furthered to know Christ more? 2. To improve Christ, in point of justification; 3. Of Sanctification. 4. For Moderation in all busin ffs. p. 35.

7. Quest. From Matth. 13. 30. Let both grow together to the Harvest. whether Separation

## The Contents.

*Separation should be made untill the last Day?* p. 43.

8. A Case from Mat. 18. 15 17. If a Church-Member be offended with the Church, for its neglect of due Proceedings; what course should he take p. 46.

9. Quest. Whether shere be any Churches, Baptism or other Ordinances to be enjoyed, till Christ restore all? p. 51.

10. Quest. Who hath Commission or Warrant to baptize? p. 57.

11. Quest. If Ordinances be lost? How we must wait? p. 66.

12. Quest. Further Directions about restoring them p. 68.

13. Quest. What Warrant have any to erect Churches, or to joyne themselves; without Apostles p. 72.

14. Quest. What is Baptisme? p. 74.

15. Quest. What was required in persons, to enjoy it? p. 75.

16. About Baptismes Use, and necessity; and what is ife. t. all in Bapt. Zer? p. 76.

89.

7 Quest. Of the warriornesse of Communion

## The Contents.

union together of Believers, that differ  
about Baptisme. p. 193.

18 The like Quest. more fully Answered  
with answers to all the Objections the Au-  
thor hath heard of. p. 104. to 128. and

19 A Few baptized, part of his confession. p. 174.

20. The Proceeds in baptizing of others,  
with the use to be made of Baptisme. p. 127.  
for 137. 76.

21. Quest. About joining in prayer with per-  
sons unregenerate, or profane: or ad-  
mitting such to prayer in my family. Ans.

22. A Letter to heal Divisions, and to fur-  
ther Love amongst Christians of differing  
judgements. p. 165.

23. The Authors aime herein, and his request  
to such as are of Different judgement.

FOUR  
QUESTIONS  
PROPOUNDED.  
WITH  
ANSVVERS

To thereto.

The first is this; Has it the utmost ex-  
tent of the Spirits  
allings, in perfecting  
Saints, and carrying  
them on above Ordin-  
ances, and all formes here  
below?

The Answer hereunto may be ga-  
thered from these five Conclusions.

First Conclusion, The utmost  
B will

will be, at this next Glorie : when  
after the last judgement, [ (and so  
at the end of Christ's Kingdome) the  
Saints shall (a) go into eternall  
life, &c, and then Christ (b) shall  
46.

**a** *Thes. 4. 17.* , render up the Kingdome to God  
**b** *1 Cor. 15.* , the Father : Then the Saints shall  
**c** *24. 27.* , \* need no ordinances.]

\* *Revel. 21.* *Second Conclus:* The next degree  
21.

**a** *Acts 3. 19.* , to this, will be, when Christ shall  
21. with , (c) personally come from the hea-  
*Acts 1. 6. 11.* ,vens above, to restore all things :

**d** *12.* , [ and having received (d) the King-  
*Zach. 14. 4.* , dome that he went to receive, when  
**e** *Luke 19. 12.* , he shall in his Glory Reigne (e) and  
25.

**f** *2 Tim. 4. 1.* , judge all , according to their  
*Pf. 96. 10. 13.* , workes : The Saints that dyed in  
*Revel. 11. 15.* , him,(d) coming with him, the with  
17. 18.

**g** *1 Thes. 4. 1.* , them (\*) shall judge the world,  
24. 16.

**h** *1 Cor. 6. 2.* *First,* them that are (f) living,  
*Rev. 20. 6.* ( and this for a thousand years )

**i** *3 Tim. 4. 1.* [ of which Reigne of Christ for a  
*Revel. 10. 12.* thousand yeares , and of sufferers  
for him, reaigning with him ; a  
little book is now to be print-  
ed.]

*Secondly,*

*Secondly, And then after those thousand yeates, there shall be the judging of such as were dead, and had not suffered for Christ before the time.*

In this time of Judgement, which will be (g) after our naturall death, & Heb. 9. 27,  
the Saints shall not need the Lords 28.  
(h) Supper; Because then they shall b 1 Cor. 11.  
see him (i) as he is, and shall be i 1 Joh. 3. 2.  
like him: Prophecyngs, and Tongues, and Knowledge their ceal-  
ing, and being vanquished.

[How these shall then be Priests  
to God in the Temple (k)? To  
what use? He that can give a  
right answer hereto, is entreated  
to impart it.]

*Third Conclusion. The Lords  
Supper and other Ordinances are  
to continue (l), untill this coming  
of Christ; which is called his (m)  
second coming [after our Naturall  
death, as is before laid.] And this  
is rightly called and translated (n)  
the ends of the world, as the same  
word, τις τελευτης εστιν (o) im-*

ports. Matt. 28. 19, 20. with  
Mat. 13. 39. 40. 49. Mat. 24. 3.

[ But here severall Objections against this, are made by some.

*Object. 1.*

1. *Object.* That untill he come, in 1 Cor. 11. 26. is meant, untill Christ be come into the heart, with Gospell-light and power.

*Answer.*

*Object. 2.*

*Answer.*

a Acts 6. 3.

Acts 7. 2. 55.

60.

b Acts 13. 9.

16. 44.

Acts 16. 13.

14. 33.

c Acts 20. 7.

31.

with 1 Cor.

12. 31.

Phil. 3. 15.

1 Cor. 3. 2.

4. 5. 7.

33. ch. 2. 4. 10

chap. 5. 4.

cb. 14. 26.

29. 30.

2 Cor. 3. 18.

with 1 Cor.

11. 26. 28. with Revelations.

*Answe.* No, for so Christ was already come to the believers in Corinth, as appeares clearly 1 Cor. 1. 2. 5. with 1 Cor. 6. 11. 17. and yet these must still use the Lords Supper. Therefore its of that his second coming. 1 Cor. 11. 26. 28. with Hebr. 9. 28.

2. Obj. Untill he come, is to be so come, as to fill one by the spirit of glory, making one dye so things below, and to be perfect.

*Answe.* Not so, For after (a) Stephen and (b) Paul, and many Saints in (c) Corinth were full of the Holy Ghost, and in a sence were perfect, yet they were to use, and did use Ordinances. And thus did Paul, after his soule was so ravished 2. Ans.

2. Answ. Its the will of Christ, Answer. 2.  
 that every one that hath an ear,  
 should beare what the spirit saith  
 to the Churches, Revel. 2 and 3d.  
 Chapters. Now to them be faith,  
*The bread that we break— and Do*  
*this in Remembrance of me:* Cor.  
 10. 16. chap. 11. 24, 25.

3. That all that are friends to  
 Christ, and love him, should keep  
 and doe all the things commanded.  
*Job. 14. 15. 21. and 15. 14.*

4. If some are so fill'd, yet should  
 they not offend, or lay a stumbling  
 block before their weake brother, to  
 cause him to offend, by neglect of  
 Ordinances, when he sees thee to  
 forbear them, when thou hast  
 power to use them, and to forbear  
 them. *Roms. 15. 1, 2, 3. (1 Cor. 9. 5.*  
*19. 22. ch. 8. 9. 10.)*

3. Object. Some professe they Objection. 3  
 have had more glorious joyes, and  
 enjoyments of God, without Or-  
 dinances, being deprived of them,  
 or restrai'ned, or carried up above  
 them, then ever they had in or un-  
 der Ordinances. B 3 1. Ans.

*Answer.*

1. *Answe.* Some deprived of them by prison, affliction, or banishment for righteousesse sake &c. may except them selfes unspeakable, and glorious. 1 Pet. 4. 13. As Iacob being banished to Padua. Rev. 1.

a Hebr. 11. 29.

37.

b Jer. 2. 2.

Joh. 6. 31.

c Psal. 78.

25.

d Deut. 8. 3, 4.

e Neh. 9. 20.

21.

f Psal. 104.

15.

Psal. 128. 2.

g Jof. 5. 12.

h Mat. 20. 15.

12.

*Answer.* 2.

i Luk. 17. 10.

j Isa. 65. 1.

k Isa. 57. 17,

18.

l Ps. 17. 4, 5, 6.

m 2 Sam. 7. 5.

n 13. 18, 19.

o Mat. 4. 10.

p Hos. 11. 2.

q Jo. 10. 15. 21.

2. *Answe.* Some deprived of them by prison, affliction, or banishment for righteousesse sake &c. may except them selfes unspeakable, and glorious. 1 Pet. 4. 13. As Iacob being banished to Padua. Rev. 1.

3. *Answe.* As Israel, that by faith and (e) love forsooke Egypt, and ther enjoyed (f) food from heaven in the wilderness ; without (g) sowing or plowing ; and then their (h) garment waxed not old, and they lacked nothing ; But when ordinary (i) appointed meanes might be enjoyed, they must use them ; or else they tempted God ; though they (j) never after that enjoyed such food from heaven.

4. *Answe.* God is a free (g) Agent, and not limited (h) so durst he, nor to our services ; But sometimes, even when one (i) neglects him, (k) and sinnes ; then he compasseth with promises, or with his Spirit, (l) and melts the heart the more ; But Gods people are tyed by cords (m) of love and loyalty, to obey,

and (x) waine on him in his wayes • Heb. 10.39.  
 and Ordinances ; and shew they 37, 38.  
 may expect , that God will meet Isa. 64. 3.  
 (x) with them, in his owne good Ezek. 20.40.  
 time. with Exod.  
 25. 22.

3. *Answe.* God may give such *Answer.* 3.  
 great enjoyment to some, out of Ord-  
 inances, to (y) prove and try you, p Deut. 13. 1.  
 whether you will walke after him. 3, 4.  
 and obey his voyce ; and keep his Deut. 8.2,3.  
 commandements ; or you will neg-  
 lect or forsake them thereby : that  
 (z) such as are approved , may be q 1 Cor. 11.  
 made manifest amongst you. 19.

4. *Conclusion.* Though Ord-  
 inances are to be used seasonably by  
 Saints , yet so much of the Spirit  
 is attributable, and attirrned by some,  
 as in some respects they may , and  
 should live above ordinances,  
 I partly thus far.

I. To be so farre above such le-  
 galnesse , or bondage under such  
 formes, as some are , who censure  
 all to be no Saints nor believers, that  
 are not in, or under them : and who  
 preferre things that are mortally esti-

stituted worship , before mercy , no  
soule or body ; as the Pharisees  
did , whom Christ reproves .  
*Matthew 9. 13. Matthew 12.*

## 3.7.

Whereas we should not so pra-  
ctise , preach for , and talke of these  
as may hinder or prejudice such  
mercy , or disturbe the enjoyment  
of righteousness , peace and joy in  
the Holy Ghost . *1 Cor. 1. 14, 15.*  
*Chap. 9. 9. 12. 20. Rom. 14. 1. 3.*  
*9. 1. 7. & 15. 21. Exo. 8. 26. Job.*  
*4. 1. 3. Job. 7. 1. 7. 10.*

2. To live so farre above them , as  
being by providence , by the will of  
God , for a time depriv'd of them ,  
not therefore to loose , and be depri-  
ved of peace , and joy in the Lord :  
and to be under the bondage of a  
disquiet , discontented , distract'd , di-  
stributed heart . *1 Cor. 7. 15.*

3. In the holy use of them , so oft  
as we well may , not to live upon  
them , as if our life were bound up in  
them in themselves : ( as *Jacobs* life  
was bound up in his sonne *Benja-*  
mins.

their life, Gen. 44. 30.) For when they are thus gaine, that we rest on them, or count our selves some-body by them; then they are losse indeed.

Phil. 3. 7, 8. But living above them in the enjoyment of God, and of Jesus Christ, in the use of them, and at other times. Col. 3. 3. 1. ch. 1. 24. Phil. 1. 20, 21. Phil. 3. 3. 8. ch. 4. 4. 6. 11.

*Fifth and last Conclusion, Seeing Formes or Ordinances, are wayes and meanes of divine worship, of Christ's (a) appointment, which he a Math. 28.  
 (b) chargeth us to observe untill 19, 20.  
 that his appearing before said. And Acts 1. 3.  
 his Spirit of (c) love and truth, Heb. 3. 5, 6.  
 (d) teacheth and leadeth me in 1 Cor. 4. 17.  
 love to him, and to all truth, to respect and keep all his (e) Com- cb. 11. 28.  
 mandements. Therefore that Spirit, cb. 14. 37.  
 which teacheth to (f) break, to d 1 Tim. 5. 21.  
 sleight, or neglect them, when e Joh. 14. 26.  
 they may enjoy them purely, is not cb. 15. 10. 14.  
 the Spirit of truth, or of Christ, f Math. 5. 19.  
 but a spirit of falsehood, contrary 1 Jo. 4. 1. 3.  
 unto Christ. Mat. 12. 30.*

*Ans.*

The second Question about  
Ordinances; with An-  
swers thereunto.

2. Quest. **VV**Hether such  
as are taught  
of God, and have received the Spi-  
rit should still conforme to such  
outward Rites, as Baptisme in  
Water, the Lords Supper, &c?

Answer.

Answ. They should, because  
such believers are commanded, so  
to shew forth the Lords death, till  
*he come*, 1 Cor. 11. 26. 28. Now  
those believers, did then enjoy the  
Spirit and gifts, 1 Cor. 1. 7. cb.  
12. 8, 9, 10.

Objection.

Obj. Our Lord hath various Di-  
spenstions. By his death in the flesh,  
he dissolved legall administrations,  
which are called Carnall, Heb. 9.  
Yet some abode under them, till  
*that Christ came in the Spirit*,  
and cleared it to them. Outward  
Ordinances, are fleshly Administra-  
tions. I have been under that di-  
spensation,

translacion, and when have found  
God in them; But now the Lord  
Jesus is come in the Spirit, and his  
fille, and sacrificies the soule as with  
Marrow and fatnesse, and then shewes  
fleshly meanees craske.

Ans. It troubles me to heare Christ Answer.  
tell Ordinances, thus call'd Souldy  
or Legall; as some call Peter, Jevon  
ish, who dipped in water, fether  
had Christ in the Spirit evidently  
Act. 10. 39. And when we find that Jon  
sus Christ having both died, and risen  
from death, and had fullfill'd  
what was written of him in the Lawe  
and Prophets; and had dissolved  
the Legall bond of Legall Administrations;  
He then said, that For  
penitence, and remission of sinnes  
should be preached in his Name  
to all Nations. There is one sur  
ward Ordinance, Preaching.  
And when on the day of Pentecost  
the Spirit was so given to all the  
Apostles, and they preached unto  
a Multitude, that came from small  
Countries and Nations, and that the  
Spirit

Spirit had come upon them; and convinced them; (for that is one of his workes in his people.) Then they enquired, not only of Peter, but of the rest of the Apostles also, *What they should doe?* And the Answer to them was this, *Repent, and be baptized, every one of you in the Name of the Lord Jesus, for remission of sinnes.* Acts 2. 37, 38. which is spoke of the dipping in water, as is plaine, by comparing it with *Acts 10. 47, 48.* Also in *Luke 3. 3. 16. 21.* There Christ our Head, was dipt in Water, and He said, it becomes us so to fulfill all righteousness, *Mat. 3. 15.* *Ys.*, even *all his members*, to be conformable to the head. And all Saints must hold Communion of Saints, and must be shewed to be One body, by having Communion in that one bread. *1 Cor. 10. 16, 17.* And this Communion and praefare is to be, untill Christ shall come, and the Saints with him that sleep in him: even untill they be raised

ed againe, and till he come, and re-store all things, spoken of by the Prophets, 1 Cor. 15. 12. 23. Acts 3. 19, 20, 21. and that wee need no more speaking one to another, and no more hope and Faith. 1 Cor. 13. For so long as we need these, and have use of these; so long we need, and should, when we can, make use of outward Ordinances.

### The third Question.

**H**ow can we now enjoy any Ordinances, untill some be sent us in the Spirit of Elias, endued with power from above: One that must come and call out of Babylon, called a mighty Angell, that hath great power, and the Earth lightened with his Glory. Revel. 18.1,2. We must wait till that be.

*Answ.* Not so. But rather as Christ answered to the Question by the Scribe, that desired to know,

*How*

How he might enjoy life ; he said,  
How readyst thou ?

2. And as in the dayes of good  
*Sophiah*, when the purity of Ordin-  
ances had been so lost under his  
wicked Predecessors, King *Makab-*  
*yas*, and *Amon* : then when they  
found the booke of the Law, and it  
was read to all the people ; then they  
delayed not ; by waiting for a new  
*Moses*, or *Elias*, or other Prophets :  
but they reform'd according to what  
they found written in the booke.

2 *Cronica 34. 14. 30, 31, 32.*

3. And as when Israel had been  
in *Babylon*, { a type of ours } and  
had lost parte Ordinances ; when they  
returned by degrees ; they reformed  
by degrees , as they found it writ-  
ten ; without staying for new Pro-  
phets, or advice from them. As *Ez-*  
*ra 3, 1.* They stood up, and built  
an Altar for burnt Offerings ; accor-  
ding to that Word which was writ-  
ten in the book of *Moses*. So after  
this ; they kept the Passover and  
unleavened bread. *Ezra 6. end.*  
well

And

And when they saw, how they had never kept the Feast of Tabernacles right ( no not since Joshua's time,) when they saw from the word read to them, how it should be kept; then they commendably kept it.  
*Neh. 8. end.*

4. In the New Testament-books, we finde it thus written: Say not in thy heart, Who shall goe to Heaven, or to Sea, or beyond Sea for it? but the word is nigh thee. (*Roms. 10.*) So we need not goe for administrators to other Countries, nor stay for them: but looke to the word.

5. And where two or three are gathered together in Christ's Name, there Christ is present with them, in the midst of them, there is the power and presence of Christ. *Mat. 18. 18, 19.* Therefore these may affigne such, as they see the Lord hath revealed himselfe, and his Covenant unto, to open and administer the word of the Covenant, to their edification and consolation: and what less, but that these may as well also administer

administer the outward tokens of the Covenant.

6. Its true, that in the Mystical Babylon, all Ordinances generally were lost, and grossly defiled ; and Images were in their stead, Mattens, Beads, and books were all the prayer used generally. The Scriptures were in an unknowne Tongue. Regeneration was counted to be by sprinkling an Infant. Altars, Crosses, Crucifixes, Surplices, in stead of Gods Ordinances. Now must we tarry in this Babylonish way , till such a mighty glorious Angell come ? Or must we reforme as farre as we see in all these , and all other things ? That light and power of God, that leads us to forlake what we see is of Babylon : may also lead us to practise what we see is of Christ.

*Joh. 7. 17. If any will doe his will, he shall know of the Doctrine whether it be of God.*

*Matt. 25. 23. His Lord said to him ( that had two talents ) Well done good and faithfull Servant ; thou*

thou hast been faithfull over  
few things ; I will make thee Ruler  
over many things : Enter then  
into the joy of laying on hands.

Here followeth a wonderfull ex-  
ample of Gods GRACIOUS good-  
nesse, in forgiving and rur-  
ning <sup>to</sup> one to himselfe, that  
lately had beene a backslider,  
and had slighted the Scrip-  
tures, and Christ in the  
flesh, and denied the resurrec-  
tion of the body.

[Act. 13, v. 8. Sec. only being added.]

Deare Friends.

**F**eareing least I should be offend-  
ed to some of you, who may  
have taken notice of my forbearance  
of Communioon for three moonths  
together, and now acting againe  
with you in the things of God ; I  
shall

shall give you the *Reasons* of both :  
 And truly friends, I cannot but  
 speake it with much griefe of Spirit :  
 I have been held by that deceiver Sa-  
 tan, who transformed himselfe  
 into an *Angell of light*, presenting  
 lyes to my spirit, under the pretence  
 of *Glorious truthes*. And indeed  
 he was not readier to present, then  
 my wretched spirit was to receive  
 the things presented. And the first  
 thing he wrought in me, was an ex-  
 ceeding slight esteeme of the  
*Scripture*, so that the best thoughts  
 and expressions I used of the Scrip-  
 ture was, calling it a *Letter*, or  
*Inke and Paper*.

And a second thing was a *Christ*  
 in me, in opposition to the *Christ*  
 of God ; perwading me, that to  
 know Christ as he was declared in  
 the *Scriptures*, was to know him  
 after the flesh : so that indeed, I was  
 brought to deny any *Christ* at all ;  
 and did not believe there was either  
*Angell or Spirit* [ *Act.23.8.* ] on-  
 ly was convinced by things that doe  
 appear,

appare. That there was a God ;  
 and that all Creatures received of  
 this power and Spirit , which was  
 their life ; And as man was the most  
 excellent Creature , so there is more  
 of that Spirit manifested in him,  
 then in any other Creature . And  
 when his life is taken from him, I did  
 believe he should returne to the mat-  
 ter of which hee was made ; and  
 should neither enjoy happiness , nor  
 miserie ; but perish as the bruit beast  
 of the earth . And truly by reason  
 of these things my Spirit grew ex-  
 ceeding vanie ; so that the vanity  
 thereof was often manifested in my  
 carriage , to the trouble and griefe of  
 many Saints spirits . But God whose  
 thoughts of love are wonderfull to  
 his poore creatures ) although he  
 suffered me so goe out a long time  
 in this wicked frame ; about four  
 moneths since , was pleased to mani-  
 fest the ~~ess~~ <sup>ess</sup> of this my condition ,  
 and set it home with much sadness  
 upon my spirit ; that I thought I  
 should have been depriv'd of the

; but of wisdom. Some Scriptures  
 dealing with much power upon my  
 spirit; but that it is impossible for  
 those who were once enlightened,  
 and have tasted of the heavenly  
 gift, naked were made partakers of  
 the Holy Ghost; and have tasted  
 by the goodness of God; and the  
 power of the world is done. If  
 they shall fall away to renew them  
 again unto properness. [Heb.  
 6. 4. &c.] And that where the Apostle  
 saith, ye after this have escaped  
 the pollutions of the world through  
 the goodness of our Lord and Sa-  
 vor Jesus Christ, they are again  
 to undergo this lesson; the latter end  
 of that world to confirm the be-  
 ginning of it. [Petr. 3. 3. &c.] And  
 others other Scriptures which would  
 be too tedious to mention. And Su-  
 san entreated amongst her that my sad  
 condition ; sought to bring me in  
 despite of ever expecting thereby  
 from the Lord; much provoking me  
 to destroy myself; persuading me  
 that I should thereby be delivered

out of the sad distracted condition; in which I was: But the Lord, by a mighty hand, kept me from布ringing this wickedness to all the rest. And at the length he was pleased to speake peace to my spirit againe, saying; he hastened me to himselfe in righteousness and judgement. [Hol. 3. 4. 9.] And he would heale my backslidings, and lond me freely. [Hol. 14. 4.] At which expressions of love, I stood in admiration; yet was my Joy mixed with much trembling, fearing it should not be of the Lord. Then he confirmed it againe, saying, These are mine in an ever lasting Covenant that shall not be broken; yet all this was not satisfaction to my spirit, so long as I was unassured concerning the Resurrection. But truly the Lord was pleased; (as if he had set himselfe to answer my objections,) immediately to declare, that the Lord Jesus should descend from Heaven with a shout, with the voice of the Archangell; and

the Trump of God, and the dead  
in Christ shall arise first, and  
those that are alive and remaine  
to the coming of the Lord, shall  
not prevent them that are asleep,  
but shall together be brought up to  
meet the Lord in the aire, and  
shall for ever be with him. Where-  
fore comfort one another with  
these words. [ 1 Thes. 4. 16.] By  
which I was convinced, that the  
consolation of Saints, was in the  
expectation of that day, when the  
Lord Jesus shall appeare without  
sin to salvation. [ Heb. 9. 27, 28.] And now friends, I knowing the  
terror of the Lord in these particu-  
lars, I cannot but perswade and  
exhort you, to take heed of Satans  
devices. For if he can but get you in  
to a frame to slight the Scriptures,  
you will then be fit to receive any  
thing he shall present to you. Where-  
fore my earnest desire is, That you  
may be kept from the errors of the  
wicked, and that you may be  
made able, from the authority of  
truth,

truth ; to oppose these things,  
wheresoever you see them appeare.

This our friend W. was about  
two yeares from Communion:  
About five moneths since desiring  
to communicate, we according-  
ly consented thereto ; no other  
ground being knowne to us of that  
late forbearance , but onely be-  
cause all the Congregations were  
not met together in one place. Af-  
ter being in Communion with us  
about two moneths (retaining the  
before named corrupt opinions,  
reservedly unknowne to us,) for-  
bore againe upon the occasion that  
is before specified ; untill it please-  
d the Lord in mercy to convince,  
and then wrote that Letter to us.

Testified under my hand.

January 8. 1648. To whom it may  
concerned to find

W. Kiffin.

The fourth Question is.

**VV**Hat is the extent of the  
Frutes, and common  
Benefites wher are by Christ's death  
and Resurrection, so all for their  
owne spirituall and eternall good?  
so all the first act of Faith?

*Answer.*

The Answer hereto, letnes very  
difficult, to cut the thread aright;  
so as to attribute, neither too much,  
nor too little to the frutes and bene-  
fites by Christ's death.

For the more clearing the case,  
marks these severall Propositions,  
or Conclusions.

(I.) The death of Christ Jesus,  
and his rising againe, tended to his  
being exalted, and to be the Lord  
and Judge of the living and of the  
dead. Rom 14. 9, 10. Phill. 2.  
8. 1.9. That by him shall be the Re-  
surrection of the dead, of all that  
rite, first or last. 1 Cor. 15. 21,  
23. Job. 34 28, 29. Revel. 20.  
6. 11. 13.

¶ C

(II.) By

(II.) By the benefit of Christ, and his death; the Gōspell is to be published to all the world, to all Nations; to the whole creation.

(Mat. 28. 18, 19, 20.) namely, that (a) God so loved the world <sup>a</sup> Joh. 3. 16. 1 that he gave his only Sonne, who <sup>b</sup> 1 Tim. 2. 4. paid by his death <sup>c</sup> a sufficient ran- 6. sume for all our sinnes. And that <sup>d</sup> 1 Job. 2. 3. he (b) sent not his Sonne to con- & Jo. 3. 17. denye the world, but that the world by him might be saved.

That he dyed (c) for sinners for the <sup>e</sup> Rom. 5. 6. ungodly. That he (d) gave his flesh <sup>f</sup> 7. 10. for the life of the world. That he being crucified, God (e) exalted <sup>g</sup> Jo. 6. 51. him to be a Prince and a Saviour) <sup>h</sup> Jo. 1. 4. 9. to give repentance to Israel, and remission of sinnes. <sup>i</sup> Acts 5. 31. <sup>j</sup> Acts 3. last.

(III.) That Christ enlightens every one, and gives life to all men. Job. 3. 4. 9. both naturall life and morrall; and where the Gōspell comes, he gives

First, Glimmerings of spiri-  
tual light and life; though  
man comprehends and re-  
ceives

1. He creates in nature John x. 19.  
 2dly. He heastes and warthes  
 some of these, or his fildes  
 3. He convicgeth of sinne.  
 4. He allures and moveth  
 these to all righteousness.  
 5. Thus these persons even  
 by his works of (a) Creation,  
 and (b) providence,  
 may believe these five  
 things; and by the Gospell,  
 the first: namely,

- First, That there is a God.
2. That he is powerfull.
3. That he is eternall.
4. That he is most wise.
5. That he is very good; and a  
rewarder of all that diligently  
seek him.

6. That God so loved the world,  
 &c. as in the second Conclusion  
 before recited.

He therefore provokes all these  
 to seek him; and to be thankfull.

(III.) Thus the Lord Jesus puts  
 forth

forth so much power [as is before  
told] in the Gosspell, or withit, that <sup>a Rom. 3. 12.</sup>  
all men for [a] not acting accord- <sup>b Joh. 5. 39.</sup>  
ing to what they might act, if it <sup>c I Cor. 5. 12.</sup>  
were not their owne [b] negligence; <sup>(1) Joh. 9. 41.</sup>  
or willfull [c] perversenesse: and <sup>(2) Tit. 3. 3.</sup>  
because they doe not listen unto, and <sup>(3) Luke 14. 18.</sup>  
alwayes [d] obey the Spirit of <sup>Cinc. 4. 3.</sup>  
Christ; as all [e] people for sometimes <sup>(4) Jo. 1. 11.</sup>  
make excuses, and [f] receive him <sup>1 Cor. 2. 14.</sup>  
not, nor still yeld to him, and to his <sup>(5) Act. 5. 1.</sup>  
light and motions; but often doe <sup>c Jude 10. &c</sup>  
[g] resist him: ) Therefore all men <sup>Luke 13. 34.</sup>  
might be left [h] without excuse, <sup>d Rom. 3. 19.</sup>  
and every mouth might be stopped <sup>23.</sup>  
[i] and found guilty ( in them selves ) <sup>Rom. 1. 30.</sup>  
before God.

[V.] Thus all whosoever are sa-  
ved, it is by Gods moere love in <sup>a Eph. 2. 6. 8.</sup>  
Christ, and of moere [a] mercie, <sup>John 5. 28.</sup>  
and exceeding riches [b] of his grace, <sup>(1) John. 5. 21.</sup>  
who effectually [c] quickneth whom <sup>(2) Joh. 6.</sup>  
he will; and so [d] draweth them <sup>44. 65. 45.</sup>  
to Christ, that they come, and are <sup>Jer. 31. 3.</sup>  
saved. Thus the Lord makes one <sup>Rom. 8. 29.</sup>  
[e] to differ from another, effectu- <sup>30.</sup>  
ally [f] working in some, <sup>(3) 1 Cor. 4.</sup>  
but <sup>6. 7.</sup> in others <sup>(4) Phil. 2. 13.</sup>

will and to doe, of his owne good  
pleasure : and this, in some [5] more

*(3) Eph. 5, 14.* & *Col. 3, 6.* then in others. When every man ge-  
*Rom. 3, 6.* nerally had neglected : [6] to act up  
*Tit. 3, 3, 6.* to his light, and to what he might  
*& Isa. 64, 6, 7.* have done every day. As even all  
*d Psal. 10, 4.* that are believers have cause to act  
knowledge daily against themselves ;  
what cause then have all others [d] to  
confesse so much ?

[VI.] Thus there is no ground of  
charging God foolishly for mans de-  
struction : which is : of himself ;  
[ who thinketh God is a hard Ma-  
ster ; and himself neglects to improve  
the Talents of nature or other means,  
that are afforded. *Mar. 25, 26, 29.*] But his Salvation is of God. [a]

*Jude 10.*  
*a Pez. 2, 1.*  
*b 1 Tim. 2, 4.*  
*Exz. 18*  
*32.*  
*c 2 Pet. 1, 8.*  
*10.*  
*d 2 Pet. 3, 9.*  
*Ex. 23, 11.*  
*Luk. 13, 34.*

*Hos. 13, 9.* [b] who willeth all  
men to be saved ; and therefore to  
give [c] diligence, to make their cal-  
ling and election sure ; and [d] would  
not, nor delighteth in the death of a  
sinner ; but rather that he repent and  
live. *2 Cor. 2, 11.* *1 Thes. 5, 13.* Some further Answers to these  
Questions you may see in the booke  
called

called GRACE ADVANCED,

now Mrs. Santa Wight, page 96,  
97; and 87. And Indians anno 2

[VII.] That yet the time is coming, yea nigh approaching, when is,

*Some down.*

and through this seed of David, ing beref appear, in a late Book Of the  
-seed of Abraham; all the Nations, [a] Tribes, Families, and Peo-  
-ple of the earth, (that survive[ I ] 3900 EAST-

generally,) even to the [b] ends (or INDIANS.

utmost corners) thereof, shall be a Gen. 12. 18.  
blessed. When all Kings and Nati- Acts 3. 25.

ons (that shall [c] survive,) shall Gen. 18. 18.  
worship and serve him. Psal. 67. 5,

Rehold (SAITH HE) To come 6.  
quickly. Psal. 72. 11.

it is soon to come. Lord Jesus. Amen. 17.

Ans. DANA with his

c Zach. 13. 8,  
9.

Revel. 22. end.

### ANOTHER QUESTION.

Ques. VVV Has (should one

believe that  
knowes he is carnall?

Ans. 1. That God is, and that Answer. 1.  
he is a rewarder of all that seek him.

Hebr. 11. 6.

Secondly,

Secondly, That God so loved the world that he gave his only begotten Sonne, that whos-beL *Ish.* 3. 16.

Thirdly, The Covenant of Grace, is free: if were not free, if it were  
out to base sinners, *Ezek.* 36. 25.  
26. *Ier.* 31. 31. *Tit.* 3. 13. 14. 15.

*Phile.* 3. 9. 12.

Fourthly, That God justifieth the ungodly *Rom.* 4. 6. That he died for sinners, the ungodly. *Rome.* 3. 9.

Fifthly, That he reconciles them-selves, *Rom.* 5. 10. And entreats such to be reconciled to him. 2 *Cor.* 5.

19. 20. *W. WATKIS.*

(When he comes to shew forth this grace, he takes the men in this base condition. *EZEC.* 16. 4. 6. 8.)

Sixtly, That God is long suffering, not willing that any should perish, but that all should come to re-pen-tance, and to come to the know-ledge of the truth. 2 *Pet.* 3. 9. 10. *Tiss.* 2. 4. *Deut.* 29. the last verse.

Seventhly, That such as are in darknesse,

darknesse, and have no light at all ;  
 and now would forake their wick-  
 ednesse, and obey the Lord : should  
 looke at the Name of the Lord, and  
 stay themselves, and cast themselves  
 thereon; and lay hold on his strength,  
 and he shall have peace ; and God  
 will abundantly pardon all such. Isa.  
 30. 10. Isa. 95. 2. 3. 7. Exod.  
 34. 6. Isa. 27. 4. 5. 6. 7. 8. 9. 10. 11.  
 Eighthly, Let them say to the Lord.  
*Turne me*, and I shall be turned,  
*I have beene as an untramed bullock,*  
*unconftomed to the yoke.* IER.  
 33. 18, 19. *Take away all inqui-*  
*ty*; and receive me graciously.  
*Heale all my Backslidings*. *Take*  
*away this stony heart*, and give  
*me a heart of flesh*; and poure thy  
*good spirit upon me*, and cause me  
*to walke in thy wayes.* Hos. 14.  
 3, 4. Eze. 36. 26. *Circumcise*  
*my heart*, that knowing thy love,  
*I may love thee.* DEUT. 30. 6.  
 IER. 31. 33, 34.

The iudge ou your huse, standyngh  
wthyngh dñe o **Q**uestioun wher bas  
bloud : bodes ydo has stant  
**T**o what purpese shold I besy  
fond wher is my prayng,  
but abominatione the Lord doth  
holde. I say so, and pray bthe  
same god requires you to doe in  
Hesai ap 25 Yea, though you are  
in your sinnes, ap Israhel was, and  
thought you art in the gall of bitterness  
as Simeon Magus was; yet  
you must pray, ch. 8. v. 11. 2. 3. 4. 5.  
And though you are in grievous  
perreynall as evre Israel was; Go  
and confess your backslidings, and  
pray: as he did them, Jer. 3. 1. 2.  
3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14.  
The prayng and sacrifices  
that were abomination, wch by  
such as were resolved to go on, in  
wilfull sinning; as if their prayers  
would make amends. Isa. 1. 13. 14.  
15. 16. 17. 18. 19. 20. 21. 22.

3. Yet he bids even them, **F**resh  
yee cease to doe evill, seek, &c.  
and then he promiseth, **T**hough your  
sins

**Answer.** 1.

finnes be as scarlet , they shall be  
white as snow . Ver. 18. And  
when King *Abab*, that murtherer  
(a) that sold himselfe to worke evill,  
(b) there was (c) none like him. Yet <sup>a 1</sup> King. xi.  
<sup>7. 19.</sup>  
(d) when he humbled himselfe be- <sup>b 20.</sup>  
fore God, and prayed, with fast- <sup>c 25, 26.</sup>  
ing ; the Lord therefore (e) did <sup>d 27.</sup>  
forbeare bringing evill on him. <sup>e 28, 29.</sup>

4. He who is so good, and mercifull: that he feeds (4) Sparrowes, <sup>a</sup> Luke 12. 24. yea and Ravens (5) when they cry <sup>b</sup> Job. 38. 41. to him: can heare and pity you, as <sup>c</sup> Psal.147. 9. you are his Creatures.

5. Every one that hath improved his Talent, and still improveth it, shall have more given to him, not by his merit; but from the abundant goodness, and faithfullness of God. *Matth. 25. 29. Exod. 34. 6.* Therefore, let no poore soule be dis-couraged; But up, Arise, and be doing, and the Lord will be with thee. *1 Chro. 22. 16. He will lead thee to the Rock J E S U S CHRIST, that is higher then them. (c) That by him strength-*

D

ring thee, thou mayst be able to  
*d* Phil. 4. 13. doe all things (*d*). So so deny  
thy selfe, when thou hast done all,  
and say, I am an unprofitable ser-  
vant, I have done short of my du-  
ty. (*e*) And mayst count all things  
*e* Luke 17. 10. but losse and dung for the excel-  
lency of Iesus Christ the Lord, and  
mayst be found in him, not having  
an thine owne Righteousnesse, (that  
*f* Isa. 64. 6. menstruall (*f*) filthy garment,) but  
that which is through the Faith  
of Christ, the righteousness which  
is of God by Faith.

Thus goe on in seeking the Lord,  
*g* Acts 17.27. if happily you may (*g*) feel after  
*h* Isa. 64. 5. him, and find him. Waite (*h*) on  
God in his wayes , and cut off  
what offends thee, and (*i*) thou  
*i* Isa. 30. 18. shalt not be ashamed.  
*Isa. 54. 4. 7.*  
8.



FOURE  
QUESTIONS  
BY  
*A Converted Few.*  
WITH  
ANSVVERS  
Thereto.

QUESTION.



OW one may be fur-  
thered,

1. To know Christ  
more? And,
2. To improve Christ  
in point of Iustification?
3. In point of Sanctification?  
**AND IN PARTICULAR.**
4. For Moderation in all busi-  
nesses. D 2 Ans.

*Answer.*

*Answ.* Before I come to a particular *Answer*, I shall Premise a few things.

1. *I rejoice in the Lord, that of his grace he hath given you to enquire after CHRIST, and the things of CHRIST.* This being that ONE THING, that is MOST NECESSARY. Luk. 10.42.

\* And this being the best ballast, and sterne, to prelverve us from being carried away with many and strange Doctrines, viz. the apprehension of the riches of the Grace of Christ towards us, being the meanes of establishing the Heart : and not to be taken up with the Questions of the times, (as meates were,) which hath not benefitted them that have \* walked about therewith. Hence the first layes out this Antitode, Jesus Christ yesterday, and to day, and the same for ever. And then faith, Be not carried about with, &c. Marke the coherence.

\* Heb. 13.8,9.  
Greek. as in

1 Pet. 5.8.

2. That

2. That Growth in the knowledge of Iesu Christ, as sent of God to be our Saviour, is a <sup>a</sup> great means of Growth in (a) Grace. Pet. 1. 2. Jo. 17. 3. & Col. 2. 2. Job. 17. 3. 1 Cor. 2. 14. 8.

3. That the knowledge of him, and of God the Father, is a great Mystery, that we should most desire to (b) know. Matth. 11. end. Joh. 16. 13, 14.

4. It is not parts, nor Arts, that can reveale this mystery, but onely the Spirit, which Christ (c) promiseth.

Now for the first Question.

The speciall way to know Christ more is, to pray for it by the Spirit; (d) as both are promised. We shall know, if we follow on to know the Lord. The Lord will reveale himselfe to them that desire to know him, and feare him, (e) and that are doers of his will, so farre as they know. Blessed are they that hunger and thirst after [this] rightheoffesse, for they shall be satisfied.

D 3 satisfied.

<sup>1</sup> Question.  
How to know  
Christ more?  
Answered.  
d Ezek. 36. 26,

37. 37.  
Eph. 1. 16.  
18.  
Luk. 11. 13.  
Eph. 3. 15, 16,  
17, 18.  
Heb. 8. 10,  
11.  
Hos. 6. 3.  
Psal. 25. 8.  
Jo. 5. 17.  
Mat. 5.  
Believe and  
proeue him.

satisfied. Though now we know but in part, yet therefore hath God given to his Sonne, power over all flesh; that he should give the good knowledge of himselfe (the only true God;) and of Jesus the Christ, whom he hath sent which is life eternall, to all even as many foever as the Father hath given to him: and all this is so, that the Sonne may have the Glory of it,  
 4 John 17. 12. and the Father in him(a). See the coherence.

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For the second Question about  
 Justification.

3d. Question,  
 How to interpret  
 Christ for Justifi-  
 cation?

**W**HENCE, for the sufferings and obedience of Jesus Christ, ungodly Creatures, that are drawn to look up to him (as they of old to the brazen Serpent,) are fully discharged by God, from all their debt, sinne and curse; Rom. 3. 4. 5, and are counted righteousness of John 3. 14, God (b) in him. As Jacob obtained

tained the blessing of his Father, coming in the garments of his elder Brother: So we, in the Garments of our elder Brother Jesu Christ, when we sinne daily, daily confess: and goe still to God, as to a Father, in Christ, though we are *unlike* faithfull-*Abraham*, or wrangling-*Jacob*, who *might disowne us*, as none of their generation; yet goe, and say, (a) Doubtlesse thou art <sup>a</sup> Isa. 63. 16. our Father, though *Abraham* Jer. 3. 19. cannot know us so.

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The third Question. For 3d. Qu. A.  
Sanctification.

**T**He more you believe and are affected with Gods love (b) in his forgiving you that great debt; the more you will therefore love (b) the forgiver, and the surety, and all his Children and wayes: and the more you will hate what he hates; and study, What (c) shall I render to <sup>c</sup> Psal. 116.12, the Lord. - Thus Faith (d) works <sup>d</sup> Gal. 5. 6,

\* Rom. 13. 8. by Love : and Love (e) is the  
 9. fulfilling of the Commandments.  
 ; Tim. 1. 4.

For the fourth Question, being a  
 Branch of the third.

4. Question. **L**ooke at Christ as our Sanctification or holiness ; (as well  
 & Cor. 1. 30. as our Righteousnesse (a) ; and  
 that he is so of Gods appointment  
 and approbation. Not onely in  
 whom we are reputed holy , but  
 made holy by the infusion of his  
 Spirit, in our eying him, and behol-  
 ding him , ( in whom all the Pro-  
 \* 2 Cor. 1. 21. phises are yea, and Amen \*) we are  
 transformed from Glory to Glory,  
 2 Cor 3. ult. by degrees. Improve it thus : Be-  
 lieving, that if all the promises in  
 & Co. 1. 21. Christ are Yea, and Amen (b).  
 Rom. 6. 14. Then this is so ; Sin shall not have  
 Dominion over you. Worldly re-  
 spects , immoderatenesse in respect  
 of them , of wine , strong drinke,  
 idleness , pastime , Passion , &c.  
 Againe , beleve , This is the  
 will of our God, Let your Mode-  
 ration

ration be known to all men. (a) *And that we posseſſe our vefſels in holinesſe, not in uncleanness,* And what is his will, he hath promised to put in our mindes, and write in our Hearts, in that New Covenant (b) *þaðan*, whereof the Lords Supper is a token, for the Remiſſion (as a pledge of the remiſſion) of ſins.

a Phil. 4. 4.  
1 Thes. 4. 5.  
6.

b Hebr. 8. 10,  
11.

1 Cor. 11.  
25, 26.

1 King. 17. 21.  
2 King. 434

Thus looke, and breath over these sweet and precious Divine Promiſes: yea, over and over: as the Prophet stretched himſelfe over the child, againe and againe: and at laſt warmth and life came. Thus doe, and ſay, as Elisha, when he ſmote the water, *Where is the ſpirit of Eliu?* and give not over, till you finde warmth and life, by the power of the Spirit of Jesus Christ.

And beware of two Rocks.

1. *Laziness*, on a Gospell preſtence. As because God is free, and comes when and where he will, and wee cannot move God; but only Christ

satisfied. Though now we know but  
in part, yet therefore hath God gi-  
ven to his Sonne, power over all  
flesh; that he should give the  
good knowledge of himselfe (the  
only true God;) and of Jesus the  
Christ, whom he hath sent which  
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ny foever as the Father hath given  
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are drawn to look up to him (as  
they of old to the brazen Serpent,)  
are fully discharged by God, from  
all their debt, sinne and curse;  
Rom. 3. 24, and are counted righteousness of  
John 3. 14, God (b) in him. As Jacob ob-  
tained

tained the blessing of his Father, coming in the garments of his elder Brother: So we, in the Garments of our elder Brother Jesu Christ, when we sinne daily; daily confess: and goe still to God, as to a Father, in Christ, though we are *unlike* faithfull-*Abraham*, or wraffling-*Jacob*, who *might disowne us*, as none of their generation; yet goe, and say, (a) Doubtlesse thou art <sup>a</sup>*Isa. 63. 16.* our Father, though *Abraham* *Jer. 3. 19.* cannot know *us* so.

The third Question. For      3d. Qu. 4.  
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\* Rom. 13. 8. by Love : and Love (e) is the  
9. fulfilling of the Commandements.  
† Tim. 1. 4.

For the fourth Question, being a  
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4. Question. **L**ooke at Christ as our Sanctification or holinesse ; (as well as Cor. 1. 30. as our Righteousnesse (a)) ; and that he is so of Gods appointment and approbation. Not onely in whom we are reputed holy , but made holy by the infusion of his Spirit, in our eying him, and beholding him , (in whom all the Promises are yea, and Amen \*,) we are transformed from Glory to Glory, 2 Cor. 1. 21. by degrees. Improve it thus : Believing, that if all the promises in 2 Cor 3. ult. Christ are Yea, and Amen (b). 6 Co. 1. 21. Then this is so ; Sin shall not have Dominion over you. Worldly respects , immoderatenesse in respect of them , of wine , strong drinke, idlenesse , pastime , Passion , &c. Againe , beleewe , This is the will of our God, Let your Moderation

ration be known to all men. (a) <sup>a</sup>Phil. 4. 5.  
 And that we posseſſe our ves-  
 ſels in holinesſe, not in unclea-  
 neſſe, And what is his will, he hath  
 promised to put in our mindeſ, and  
 write in our Hearts, in that New <sup>b</sup>Hebr. 8. 10;  
 Covenant (b) diauine, whereof <sup>c</sup>Hebr. 8. 11.  
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And beware of two Rocks.

1. Lazineſſe, on a Gofpell pre-  
 tence. As becauſe God is free, and  
 comes when and where he will, and  
 wee cannot move God; but only  
 Christ

<sup>d</sup>Thes. 4. 5.  
 6.

<sup>e</sup>Cor. 15.  
 25, 26.

<sup>f</sup>King. 17. 21.  
<sup>g</sup>King. 434.

Christ can, and his owne love :  
Hence Laziness will allure you to  
be negligent, or careless, or remiss ; or to be of weake hands,  
or feeble knees, if after oft seeking  
you feele your selfe as dead and cold  
as before : But know God loves to  
see us importunate, and constant,  
till we spceed : as Elias for raine.

*a* 1 King. 18. (a) *The friend in the night, for end.*

*b* Luke 11. beg. *leaves, for a Guest(b).*

Luke 18. 1, 2, 3. *Second Rock is impatience, or quarrelling through hast.*

He that believeth, maketh not such  
Isa. 28. 16. *If it tarry, wait for it, for Heb. 10. end. he that shall come, will come, and will not tarry.* But he whose soul  
(will not wait, it being) lifted up  
in him : *My soule shall have no pleasure in him,* saith the Lord.

Thus much for *Answer* to your *Questions.*

O that we may often wait for the sweet breathings of Jesus Christ ; and improve them. He being sent of God, not to condemn or destroy, but to save the world.

Joh. 3. 17.

An

An *Answer* given many years  
agoe, to a *Question* about  
*Separation*; urged from  
Matth. 13. 30.

**L**et both grow together to the Harvest. The Question therefore is, Whether separation should be made till the last day?

*Answe.* First Christ speaketh not of fostering, or suffering wretches in the Church; but in the world. As Christ himself expounds it.

*Answer.*

Mat. 13. v. 38.

2. Againe, if Jesus speaks here of the toleration of prophane persons in the Church; then here he forbids the weeding out or censuring of them, whom in another place he commands to be weeded out, and censured. But Jesus doth not contradict himself: *Ergo*, it is not meant of suffering them in the Church.

Mat. 18. 15.

Also 1 Cor. 5.  
7. 11. 13.

3. Christ

3. Christ speakes off , and forbiddeth , such a *separation* , as wherein there is danger of plucking up the *wheat* , with the *tares* . But in the excommunication of sinners apparent or obstinate ; or in separating such from the Church , or the Church from such ; there is no danger thereby of plucking up the wheat with the Tares , but rather , a meanes of bettering the wheat ; Therefore *of the Churches separating of , or from such sinners* , Christ speaketh not , nor forbideth it.

4ly. Christ speaketh of the utter ruining , and destruction of the Tares , when they are plucked up ; but excommunication , and that Separation before said , is not for the ruining or destruction of any .

It is not by the separatiou of the precious from the vile , but by Confusion , through the Churches neglect of such Separation , that *Rome* , and hell are gainers : by such odious commixture of all sorts of people in many of the Churches , in whose

whose lap the wildest miscreants ate  
dandled, sucking her breasts, as her  
naturall Children , is that which  
furthereth utter ruine , and adyan-  
tageth hell. If they had Christ for  
their King , his truth , his word  
would make them free ; he would  
make them also *Kings and Priests*  
*unto God his Father*:that howsoever  
the suppressing and abolishing of the  
unruly *Hierarchy* , with their ma-  
ny abominations, is to be left unto  
the Magistrate , who hath power  
from God to execute this vengeance ;  
yet every man should deliver his  
owne soule , abstaining from er-  
rour, false worship, popish thral-  
dome , all other evills whatsoever,  
though with afflictions , bonds, and  
banishments:and should stand fast in  
the liberty wherewith Christ hath(4)  
made him free , without yoake or  
thraldome. For he will rejoice in the  
middest of his enemies ; Sathan and  
sinne he hath subdued, as for him-  
selfe, so for all his people and Sub-  
jects, whom he hath redeemed out  
of

Ezech. 3.19.  
Revel. 18. 4.  
Gal. 5. 1.

of Satans, and out of Babylonish bondage; that sinne should no more rejoice over them.

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The Case following, was  
Resolved by an Ancient and  
much Honour'd Disciple of  
JESVS CHRIST.

The Case from Matb. 18. 15. 17.

A Brother or Sister dealing with another member for sin, according to the Rule, in the first and second place solemnly: The Brother offending will not heare, gives no satisfaction; it is brought orderly to the Congregation: the Congregation will not proceed in it, according as this offended, judgeth they ought.

Mat. 18. 15.  
17.

The

## The Question is,

**W**hat has the Brother offended  
shall doe ? what course  
shall he take ? how should he de-  
mean or behave himselfe to the  
Congregation ? Whether must he  
leave them ; or what should he  
doe ?

## The Resolution.

In such a Case, I doe conceive,  
were I the Brother offended, I were  
bound to walke by those Rules.

1. To suspect mine owne Judge-  
ment, who am more subject to erre  
then a whole Church, and there-  
fore to enter into a more diligent  
search of the cause, whither it be  
indeed such an offence to be so pro-  
ceeded in, or no ? For if I should  
judge my selfe more foolish and (a)  
brutish then any man ; and should  
electe me my selfe more (b) vile then  
other Saints ; then I haue just cause  
to suspect my selfe to be mistaken,  
rather

1. Rule.

<sup>a</sup> Prov. 30. 27  
3.<sup>b</sup> Phil. 2. 3.

1 Tim. 1. 16.

1 Cor. 3. 13.  
& 8. 2.

Eph. 3. 8.

rather then a whole Church : and I should beware, that I leane not to my owne understanding,

*Prov. 3. 5.  
2d. Rule.*

But if upon further due search, it shall be found to be such an offence indeed, and both my Brother and the Church to lye under it, then to humble my selfe, for my owne uncircumcision of heart, or live before the Lord in not shewing such a spirit of meeknesse for his restoring, or not mourning for it, so as I should have done: which might occasion my Admonition to him, or my speech to the Church, to be powerlesse and in vaine.

*Exod. 32.*

*Galar. 6. 12.  
1 Cor. 5. 2. 5.  
2 Cor. 12. 20,  
21.*

*3. Rule.*

If neither the offendour, nor the Church, will yet heare me, then to crave the advice and assistance of another Church, [and so to two or three Churches, if need be,] either to cleare to me, the way of this party, or of the Church from such an offence, or partaking therein: or else brotherly to help the convincing and healing of the Church, if it have sin'd therein; As they of *Antioch*, sent for

*Afts 15. 2.*

for help in a difficulty, to the Church in *Ierusalem*; And as the Churches should be helpfull to each other in temporall things, much more ready should they be in spirituall things. (*&* by some proportion from *Mat.* 18. 15, 16. as being a sister-Church. *Rom.* 15. end. *3 Cor.* 8, & 9. *1 Cor.* 16. 1. *Mat.* 18. 15, 16.

If the Church being endeavoured to be convinced by the other Church or Churches, doe not yet see sufficient light to convince them of sinne, and yet they are willing to heare me, and other Churches, in other matters: and doe not require my fellowship with them in allowing this, or any other evill amongst them: but give me leave to protest against the same, that I judge is grossely sinfull: I may still continue communion with them, and not thereby offend the Lord. For *Praef.* in the Church of *Thyatira*, such as knew not the depths of *Sarac* in the mysticall whoredome of *Lezabell*; where the Church did not proceed against her, as the nature of the offence deserved. Yet the

E

Lord

Lord putteth it not upon them as  
a burden, nor upon others of bet-  
ter discerning, to seperate from the  
Church; but only to hold fast the  
good which they had, till his com-  
Reyel. 2. 24. ing. to them in clearer light. For  
25. such as are otherwise minded now,  
and yet sinne out of ignorance,  
Phil. 3. 2. 3. God may (in time) reveale more  
15. 16. 18. cleere light to them; as he speakes  
Rom. 14. 14. 3. to a corrupt Church. For God is  
4. able to doe it.

### 5. Rule.

But if the Church, after convi-  
ction of the offence, shall still ob-  
stinately persist in it, and grow (as  
is usuall in such cases) to defend the  
evill of their way, by running into a  
greater evill; or take it offensively  
at my hand, that I doe not goo a-  
long with them, in allowing the of-  
fense: or be unwilling to receive my  
testimony in other necessary truths:  
In such cases, I may withdraw my  
selfe wholly from Communion with  
them. [Having first thus proceed-  
ed, with the advice of other  
Churches.]

3 Tim. 3. 9.

1 Tim. 6. 5.

1 Pet. 22. 18.

See

See the last Answer in Mr. Cotton's Catechisme, call'd *The Doctrine of the Church*, sold at the Crowne in Popes-Head-Alley.

**Three Queries Resolved, on  
another occasion.**

**Question.**

**W**ether there be any Churches, any Baptisme, or other Ordinances, till Christ restore all?

1. Some deny all; and object many things. Therefore let us consider in order: And first of a Church.

Obj. Whether now there be any Object visible Church? Revel. 11. 2. The haly City they shall tread under foote, fourty two Moones, or 1260. dayes. This is the speciall

time of Antichrist's Reign, wherein the Churches shall be trodden under foot, the Witnesses shall be few, and low; till the Kingdome of this world become the Kingdome of our Lord, Rev. 11. 15.

*Answer.* Ans. Thus as it appeareth, there Matt. 28. last. is that City, that is abused, all that Eph. 3. last. worshipped; and that wherein God hath his two Candlesticks. Rev. 11. 4. which implied, true Churches. Ch. 1. v. last. Chap. 3. 2.v. 1.

*Object. 2.*

Obj. 2. Rev. 15. last ver. None could enter into the Temple, (that is, the Church) till the Seven plagues were fulfilled. Therefore, there is no Church-State, till that time.

*Answe.*

Ans. As before. This argues, First, That there is a Temple all that while of those plagues.

Secondly, that then will be difficulty of entrance into it. Therefore, the Church must needs have a being, to which is such difficulty of access; for that time; [which time some think]

thinkt is not yet begun; from yet.

2. 3. 6.]

Obj. 3. Christ's Church is ador'd Object. 3.  
ned with such gifts, and Officers;  
as we see not now, but looks for.

1 Cor. 12. 28.

*Ans.* Adornings, ornaments, Officers,  
are not of the Essence of a  
Church (a).

Obj. 4. After that Babylon  
hath polluted all, the New Jerusa-  
lem shall come downe from Hea-  
ven, whose builder (b) is God.

*Ans.* Grant, That the Patternes  
of all the institutions, that were gi-  
ven, shall not be fully and clearly  
knowne, till that Restitution of all  
things, when all Kingdome shall  
be the Lords; yet there must re-  
maine some Philadelphians,

(wiz. Churches that hold \* brotherly \* Heb. 13. 1.  
love,) that keep his word, and de- Gr. Phbiladelp.  
deny not his Name, (though of phia, as  
little strength,) that shall be kept Rev. 3. 7.  
from the houre of Temptation, and  
overcome: That must have the  
Name of God, and of the New

a Acts 14. 33.

Cant. 5. 7.

Rev. 19. 7, 8.

Object. 4.

b Revel. 21. 1.

Rev. 3. 12.

*Ans.*

*Jerusalem, that comes from Heaven.* Rev. 3. 7. 8. 10, 11, 12.  
Matth. 16. 18.

Objct. 5.

Rev. 18. 1.

Answer.

Obj. 5. We looke for a mighty Angell, or Messenger of God to come, to call out of Babylon; and bring to Zion, that shall lighten the Earth with his glory. Till this be, we cannot fully come out, nor so come to Zion.

Ansf. If all this be granted, it will not hence follow, that we must not now come out of Babylon so farre as we see, by degrees more and more; unlesse wee all are tyed to partake now of her sinnes and plagues. And to drinke of the wrath of God, without mixture for ever, which you will not af-

\* Rev. 18. 4.

Rev. 14. 9, 10, firme.

No greater power is required to bring to Zion, then to call out of Babylon. Rev. 18. 1. Therefore seeing many Saints now are of Gods goodness brought by degrees out of Babylon, viz. where he gives first light; Secondly willingness,

in

(55) -

in the day of his power: Such, by <sup>\*Psal.</sup> 110. 3.  
the same power may now be brought  
to Zion.

Obj. 6. As the Lord sent Mo- Obj. 6.  
ses and Aaron to bring his Israel  
out of Egypt, and sent Elias to re-  
store his worship there, when all  
was corrupt; and John Baptist to  
prepare the way of Christ: So he  
will send some in the spirit of Eli-  
as, before this great and terrible  
day of the Lord that is a com- Mal. 4. 4  
ming; Who shall restore Ordin-  
ances in their best purity: which  
we shall not have till then.

Ans. 1. If that in Mal. 4. (which was fulfilled in John Baptist; when Christ came in the flesh,) shall have some further accomplishment then yet it is; and that then shall be such a <sup>\*</sup> restoring of all things; must we therefore be bound now, to remaine in what we see, and know is Babyloni-  
sh? or to neglect any worship of God in purity, so farre as we see? far be it: as before, the danger hereof was shewed. Rev. I 4. 9, 10. <sup>Rev. 14. 9. 11.</sup>

E 4

2. When

\* Deut. 12. 7.  
13.  
Deut. 16. 2.

Ezra. 1. 2.

ver. 12.  
Hag. 2. 3.

Hag. 2. 7.

Matth. 21. 13.  
Job. 2. 16.

2. When *Israel* came out out of *Babylon*, to the place where God had limited Altar and Temple-worship. They stay not from worship for a new Commission, or direction about an *Altar*, when that of *Moses* was left. But the old command lying on them for worship, they build an *Altar*, to offer burnt offerings thereon, *as it was of old directed in the Law of Moses*. And they built the *Temple*, as well as they could, which some old men remembred, that the former was larger, or better; and therefore they wpt. *Ezra. 3. 12. Hag. 2. 3.* Yet hath this latter House the promise of Christ's comming to it, and is owned by Christ for his House. This holds forth somewhat for our Instruction in the point in hand; *As that of Philadelphia. Rev. 3. 12. in the ANSWER to the fourth OBJECTION before.*

ABOYT

## BAPTIZING,

Who hath Commission  
for it?

Obj. If one should be demanded,  
as John Baptist was, when Object. i.  
he baptized, about his Authority  
of so doing, If he were not the  
Christ, nor Elias, nor that Prophet:  
what he was then, that he so Baptized.  
What could a Baptizer now  
Answer to this demand?

Answ. He by whom the Lord  
did first Institute Baptisme, the  
Lords Supper, and other Orders in  
Christian Churches, it is requisite  
should have a speciall Commission  
for it from the Lord God. But these  
being once ordained, this was not re-  
quisite in other Christian Teachers,  
that

Answer.

that were Administrators thereof afterwards.

Object. 2.

Obj. 2. We finde such as had warrant to Baptize, had speciall warrant; wrought miracles, laid on hands, and the Holy Ghost was given. It was an Apostolicall worke—

*Answer.*  
¶ Act. 8.12.37  
38. Act. 9.15  
18.

*Answe.* John Baptist, that begun Baptisme, and the Apostles that were sent out to al the world, as Master Builders, to lay the foundation of Christian Churches, Those had speciall warrant for it; and yet many others did warrantably Baptize.

What is not  
Essentiall in a  
Baptizer.

2. To have these things in a Baptizer is not Essentiall:

1. To work miracles; for John Baptist wrought none: Job. 10.  
41.

2ly. Nor to be authorized so to lay on hands. Philip did it not in Samaria: Act. 8.14,15,16,17.

3dly. Nor to be Apostles, that Philip was none, nor Ananias, who baptized Saul: Act. 9.18.

4ly. Neither is it essentiall to be

by

by a rightly Baptized one. John Baptist was not baptized, when he began to Baptize.

Obj. But John had a speciall Object  
Commission from Heaven.

Answe. Whatsoever is Essentiall in a Baptizer, was in John Baptist: To be himselfe rightly Baptized, or baptized at all, was not in John, that we find. Therefore for one to be himselfe rightly baptized, or baptiz-  
ed at all, is not essentiall in a Bap-  
tizer.

Answer

Againe; that only seemes to be Essentiall in Baptisme, that is laid downe in the Grand Commission and Institution, *Math. 28. 19.*

1. The *Baptizer* to be a profes-  
sed Disciple of Christ, performing it <sup>What is Essen-</sup>  
in the power of Christ, not of Anti-  
christ. But it's not Essentiall that he  
be an *Apostle*. Those to whom the  
Commission then was given, though  
they were Apostles, yet they are not  
there called *Apostles*, but *Disciples*,  
that must preach and the forbearing  
the one word, and using the other.

is not without Instruction to us.

In the Person to be Baptized. 2. The Baptized to be one (*b*) made a Disciple, submitting and (*c*) yielding thereunto, *ibid.* with Job. 37. 4.1.

*c* Mar. 1.5.9.3ly. That such be solemnly Baptized or dipped in water in, or unto the name of the Father, the Son, and the Holy Ghost. (or of Jesus (*d*) Christ) where these three concur, there appears to be the *Essence* of Baptisme.

*d* Act. 2.38. Act. 10.48. Act. 19.5. And from the *1 Cor. 11.4.15.* It appears, some *Saints* put more upon a *Baptizer*, than was meet, (*holding out thereby, what other Saints are subject to;*) as if it were more, or of a higher *Nature* to be a *Baptizer*, than a *Preacher* of the *Gospel*: Whereas the (*e*) *Apostle* there, seeks to rectifie their judgement, that erred herein; saying, *I thank God, that I Baptized none of you, but Crispus and Gains, and Stephanas his Household; least any should say, I baptized, or ye were baptized into my own Name! For Christ sent*

sent me, not to Baptize, but to Evangelize, or preach the Gospell: vers. 17. (speaking of his *speciall commission* Act. 9. 23. 10. 14. 15.) That yet he did, and might baptize, was therefore from that *Generall Commission*, given to Christ's preaching Disciples: *Math.* 28. 19. 19.

*Obj.* His warrant thence was *Objec<sup>t</sup>*, as an Apostle, and not a preaching Disciple.

*Answe<sup>r</sup>.* If it were not as a preaching Disciple, but as an Apostle; then that Commission there, was given to all Apostles, and only to them; But it was not only to them: which is thus proved. If Ananias lawfully baptized Paul, Philip, the Deacon, an Evangelizer (as the rest of the Evangelizers of the (f) dispersed Church(g) Baptized any: and they had no *speciall Commission*, that the Scripture shews for it, no more then Paul had: Then the same *Generall Commission*, [by virtue whereof Paul baptized some.]

*Aquatenus ad  
omne, valer.*

*Argumentum.*

f A&t. 8. 4. 12.

with 11. 19.

g A&t. 8. 1. 12.

was the warrant to Baptize. Q shew  
a shird way, if you know any.

Ananias his speciall Commission  
to Paul, was;

*b* Act. 9. 15. & 17. 1. To lay his hand on him, that  
he might receive his spirit.

2dly. To shew him, that he must  
bear his Name among the Gen-  
tiles. But no speciall Commission is  
there, to Baptize him: *Act. 9. 12.*

*i* Act. 8. 36. 38. 15. yet, perceiving that he was a  
Disciple, he did Baptize him lawfully: *Act. 8. 39. 13. 16.* And Philips  
speciall(s) Commission, was, *First*  
*to go to such a particular place.*

3dly. To joyn himselfe to the  
Eunuches Charrer he saw. And no  
word of Baptizing, when he had E-  
vangelized, or preached the Gospel to  
the Eunuch, and he desired Baptisme;  
If Phillip had a speciall Commissi-  
on to Baptize him, he needed not be  
scrupulous in Enquiring more of  
him. But when by enquiry he was  
satisfied, that he was made a Disci-  
ple, he lawfully Baptized him: *Act. 8.*  
*16. 39. 36. 38*

And

And the like appeares of many others of that dispersed Church, who Evangelized and made many Disciples in Antioch &c. who were joyned in Fellowship before Barnabas was sent to confirme them (k) (as 19:23. it appears by his exhorting them ~~to continue~~, or bold onto the Lord.

*The Disciples,  
at Antioch.  
k Act.8.14.  
with Act.11.*

If thus Philip, and Ananias, By the generall had no speciall Commission for Baptizing, no more then that wee can finde Paul had (1 Cor.1.17.) and yet all these did lawfully Baptize: And Paul's Generall warrant, was from Math.28.16.19. And if they had no other generall Warrant, then that which Paul had. Then this Commission in Math. 28.16. 19. was not given to the Eleven as Apostles, but as Preaching Disciples. And then is it a warrant for other preaching Disciples upon occasion in due Order, to do the same. Thus those 3. things before laid alone, are Essentiaall in Baptisme.

3. Answe. Such Disciples as have a power

I See before  
pag. 80 [c]

Object.

power, to go to preach the Gof-  
pell of the Covenant, have a power  
(1) to baptize or apply the token of  
the Covenant.

Obj. I grant this: But how can  
any preach unlesse he be sent? As  
it is written; How beautifull on  
the Mountains are the feet of such  
Preachers? Ro. 10. 15.

Wee look for some shew to come,  
and these may Baptize. But not  
every one that is an Evangelizer,  
or spreader of the Goffell, as those  
of the dispersed Church were. Act.  
8.4.

Answer.  
in Rom. 10.14.  
15. opened:  
proving Preach-  
ers sent, in  
some sense.

Ans<sup>r</sup>. i. The word (m.) here  
in Rom. 10. 15. of bringing glad-  
tidings is Evangelizing, and by  
the so joyning it with the former  
word, as the explaining of the other,  
it shews the weakness of that distinc-  
tion.

2dly. Whereas it's said there,  
Ro. 10. 14. How shall they believe  
on whom they have not heard? and  
how shall they hear without a  
Preacher? and how shall they  
preach

preachers, they be fewe & Hence  
it will followe, that if you preachers  
are many in England that believe  
through hearing & thent there have  
been there, Preachers that are  
sent at first of God in sond churche  
Grant this, or dany alt beleyers  
there, on the lame ground.

•Relata nobis in H[abitu] T[errena] . . .

—O nō gāi hōi, wāi kōi yāi.

3. I.C. 1923

St. Paul's Church, Boston, Mass.

10.2.3.1 Time: 13.00 ± 0.10

EDWARD A. BROWN

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**ORDINANCES**  
IN GENERALL.

*Objec.* **T**HAT they are lost.

*Answe.* 1. You grant there may be *Prayer*; and that's an Ordinance: *1 Tim. 2.1.8.*

2. That there may be *Reading the word*; and that's an Ordinance.

*Io. 5.39.1 Tim. 4 13. Col. 4.16.  
1 Thes. 5.27.*

Then you must grant, that *Ordinances* in generall, are not lost.

*Obj.* *We are very dark about Ordinances; about the Covering, or hiding the Head: 1 Cor. 11.4. about the kiss of Love, or Holy, mention'd by two Apostles, Peter: 1 pet. 5.4. & Paul 2 cor. 13.12. & 1 cor. 16. 20. About the Elders anointing: Ja. 5.14. with Mar.*

Mar. 6.13. And we must mourne  
and wait till the Lord send light.  
Tarry yee at Ierusalem till ye be  
endowed with Power.

*Answe.* It is true, we are very *Answe.*  
dark and see darkly in many things;  
and we should mourn, and long  
for more (*n*) light : but not sit still, and  
doe nothing, to meet the Lord, but <sup>s Psal.43.4.</sup> <sup>t 1 Chr.22.16.</sup>  
*Vp and be doing, and the Lord will p Isa.64.5.*  
be with us. (*e*) Thou (*p*) meetest  
him that — rememb'rest thee in  
thy ways; *Isa 64.5.* Having re-  
ceived any (*g*) Talent of light, or  
gift, wee must improve it through <sup>q Mat.25.14.</sup> <sup>r 29.</sup>  
him, if we would meet him to our  
Comfort. We may not neglect any  
thing we know, because we are ig-  
norant of much: *For he that doeth*  
*my will, shall know what is of God;*  
saith Christ, *Iob. 7. 17.* and to him  
that hath shall be given, and he  
shall have more abundantly: but  
from him that hath not, shall be ta-  
ken away, even that which he hath  
saith Christ, speaking of the man,  
that improved not his Talent, *Mat.*

25.29. &c. And then are ye my friends, if ye do what soever I command you, Io.14.15. & 15.14.

**Question. I.**

If two or three, or more Saints, not being Baptized, were by some providence together in some Island, or other part of the world, where they exercise their Talent, & more are converted to the Lord. And they desire to know, what course to take about enjoying Baptisme, or other Ordinances: what advise would you give them in such a Case?

**Answer.**

Answ. I would advise them as followeth.

1. That they should believe, that he that brought them from the Kingdome of darknesse into his (a) maruellous light: Col.1.12.13. when they are in darknesse otherwayes, that the Lord himselfe will be a light unto them: Mic.7.8. Lh. T. 79.
2. That

a 1 Pet.2.9.  
Lu.4. 18.

2. That they shalld agree to pray together, for the Spirit of God, to guide and lead them in all Truths, and so in this point. *Luk. 11.1 2, 13.*

<sup>b</sup> *Joh. 16.13. 1  
Jn. 14. 13. 26.*

*Io. 14.26. & 16.13.* Believing that what 2. or 3. of them shall agree together upon earth, as touching any thing that they shall aske, it shall be done for them of our Father who is in Heaven. Christ hath promised. (c)

<sup>c</sup> *Mt. 18. 19.*

3. That they shalld believe, that if they be gathered together in Christs Name, there Christ is in the midst of them. (d)

<sup>d</sup> *v. 20.*

4. Hence therefore, they shalld be gathered, and joyned solemnly together (e) in his Name, that they may enjoy that gracious, speciaall presence of Iesus Christ. Taking hold of the Covenant of his grace; *Isa 56.4.* and professing to give up themselves to the Lord, and to his servants ( and so, each to other) according to his will; (*2 Cor. 8.5. & 9.13.*) being a people that come out from the world, and from defiled worship, so far as they

f 2 Cor. 6.16 see, and that would (f) touch no unclean thing, and believe that God will receive them; and be a Father to them, and owne them for his Sons and Daughters: for saith the Almighty God. 2 Cor. 6.16.17. 18.

Thus they did  
of old.

*c* Eze. 33.8.  
*b* Eze. 16.8,9.

And thus by a solemn agreement, or Covenant hath God owned a company of people to be his people, and himseife to be their God, leu-  
rall times of old; and hath foretold it also to be in *Gospell times*. Of old when Israel in Egypt had Apostati-  
zed (g) by whoredome *Ezek. 23.*  
8. they are restored, and they be-  
came the Lords, (h) by Covenant,  
*Ezek. 16.8. 9.* with *Exod. 24.7.*  
8. and are call'd the Church in the  
Wildernesse *Alt. 7.38.* When these  
there Apostatized, and their Chil-  
dren entred into Covenant, the Lord  
that day establisheth them to be his  
People, and himseife to be their God.  
*Deut. 29.10, 11, 12, 13.* And thus  
Apostatizing againe, and carried to  
*Babylon*, they were so restored again  
*Nehem.*

*Nebem. 9. end & 10. 1. to 32.* And  
to be in *Gospell times* is foretold in  
*Ezec. 30. 34. 37. Hos. 2. 19. 20.*  
*Jerem. 50. 5.* and so performed by  
Christian Churches <sup>2 In Gospel</sup>  
*times.* *Cor. 8. 5. & 9.*  
*13.* and thus a few such, being visibly  
a Christian Society or Church, en-  
dowed with the promise of God's  
speciall presence, have power and pri-  
viledgē from him, by agreement to en-  
joy his Ordinances together; His  
Name being put there now, that of  
old was limited to one certaine place.  
*Deut. 16. 2. 16. 1 King 9. 3. 7. with*  
*Jo. 4. 23. 24. & Math. 18. 20.*  
*with 1 Cor. 5. 4. & 1 Pet. 2. 5.* Then  
may they enjoy a Baptizing or a  
washing with water, as tis laid of  
them in *Ezec.* after their entring in-  
to Covenant, and so becomming his,  
*Ezec. 16. 8. 9.* and so enjoy as well  
all other Ordinances.

## Question

Question. 2.

Quest.

**Quest. V** How warrant have  
any to joyne themselves? There should be an Apostle,  
or speciaall Messenger of God that  
should espouse or hand-fast them to  
God, as Paul espoused the Church  
to Christ God, 1 Cor. 11.2.

Answer.

**Answe.** 1. Paul was the Instrument of their believing, and therein  
is each soule first espoused to Christ: This was the greater work, and  
the foundation of the other. Now  
will it hence follow, that none are  
lawfull Instruments of others believ-  
ing, unless they be Apostles? If  
not, than such as may do that greater  
work, which is the laying of the  
foundation, may warrantably do  
the less, in building thereupon  
1 cor. 3.10.6.

2dly. It's foretold, that the Saints  
comming out of Babylon, should call  
on each other, that they might joyne  
themselves to the Lord in Coven-  
ant: Jer. 50.5.

3. The

3. The Lord having discovered how the Kings walked, and should walk, we should not delay till others should come, we know not when, to set us in; but our selves should give up our selves, through him, to the Lord, and his wayes. As of old, when the Lord required that the Israelites should be Circumcised; If this had not been done, and one himselfe were convincied of this duty, if others would not do it for him, he must do it himself; least the Lord cut him off for its neglect, Gen. 17. 14. 26. The Lord having required the duty, and not limited it to such persons alone for the doing it, each according to his light, and Talent, is bound to engage his heart, and himselfe too, for God, and his wayes. Jer. 30. 21.

Of

## BAPTISME

## WHAT IT IS.

a Mat. 21. 25. **I**T is an Ordinance (a) of God, by  
 b Mat 28. 19. Jesus (b) Christ, which becomeshall  
 c Mar. 3. 15. & Lu. 7. 29. 3<sup>o</sup>, his, as a part of (c) Righteousnesse;  
 d Mat. 3. verl. 6 or of the holy will and " counsell of  
 e. God: Wherein persons professing  
 f Act. 8. 37. (d) Repentance, and Faith (e) in  
 f See Casabon. Christ with all their Heire, are so-  
 note in Mat. 3. 6. or M. Dan. lamenteably(f) Dipped (g) into water  
 Rogers on two (much(b) water being needfull here-  
 S. sacraments in)(h) in or (k) unto the Name of(f)  
 par. 1. ch. 5. stH. Jesus the (m) Christ; or, of (n) the  
 o. Father, and Son, and Holy Spirit; for  
 p. Mar. 1. 9. the(o) Remission of Sinnes: holding  
 q. Job 3. 22. out and Representing hereby, their  
 r. Act. 8. 38. Union or Oneness with Christ in hi  
 s. Act. 2. 38. (p) Death, and (q) Buriall, and Ri-  
 t. Act. 10. 48. sing againe; that then(r) they, wer-  
 u. Act. 19. 3. 5. e  
 v. 1Co. 1. 13. 15  
 w. Mat. 16. 20. Job. 30. 31. x. Mar. 28. 19. o. Act. 2. 38.  
 y. Lu. 3. 3. Act. 22. 16. p. Rom. 6. 3. g. v. 4. Col. 2. 12.  
 z. See Christ set forth. Sc. Ch. 7.

Crucified

Crucified and dead with Christ, and Buried with him, and risen with him; and that their Bodies (<sup>s</sup>) shall arise, <sup>t</sup> Cor. 15.39 out of their Graves—For the more confirming their Faith, these things being now acted over again by them or upon them, in their being dipped under the Water, and then rising up out of the Water,

\*\*\*\*\*

**W**HAT is required to be in a <sup>a</sup> Act. 8.36.37 persons that are to be Baptized.

1 That (a) they believe in God with all thir heart.

For without (b) faith, they can not please God. For they that come to God must believe that he is—

2 That they bring forth Fruit, <sup>c</sup> e Mat. 3.7, 8, worthy of Repentance. <sup>d</sup>

3 That they shew willingness to it, or a Desire to enjoy it.

4 That they call on the Name of the Lord.

Abou

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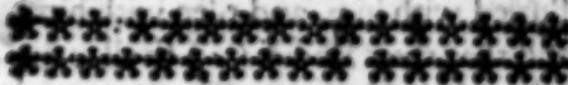
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(75)

the first in our Country has both



About

# BAPTISMS USE & NECESSITY.

And what's Essential in a

BAPTIZER.

Part of A Letter writ by

H. L.

---

I Considered of such things as before

---

The manifold uses of Baptisme for comfort to believers  
Act. 13:22.  
& Mat. 3:15.

**T**HAT there is the same Use of Baptism to Believers now That was to Believers in the Apostles dayes; Namely, First to shew our Love to our God in all Obedience to his Wills. It becomes us (faith Christ, speaking of himselfe, and of his members, with respect to this Ordinance) so to fulfill all Righteousnesse, (a).

Secondly,

Secondly to hold forth our Conformity to Jesus CHRIST in all things.

<sup>5</sup> Rom. 6.19.

Thirdly to hold forth our union with Christ, and our Communion with him. Col. 2.11.

<sup>1</sup> Pet. 3.12.

<sup>1</sup> Jo. 2.6.

Eph. 2.6.

Thus to hold forth; that when Christ was Crucified; We were Crucified with Christ, and we were Buried with him, and quickened with him, and risen with him. Eph. 2.6. Gal. 2.20.

And hence we have this Baptisme appointed, as a Resemblance and Representation, in our being as dead and as Buried under the water, and Raised up againe; for confirming by an outward tokenesment, in his death, what we had and enjoyed by that <sup>Ec.</sup> our Union with Christ, when Christ Dyed, was buried, and rose againe in our behalfe, and wee in him. We, as Thomas, having need of sensible things to make more fresh and vigorous in us, what we enjoyed then in Christ. We therefore are to be buried with him in Baptisme, where

T. Goodwin, in  
Christ, for so  
firming by an outward tokenesment, in his death,

Sect 3. the 7.  
Chap.

<sup>2.5.21.10.2.</sup>

*wherein also we are Risen with him.*

*Heb.10. 22.  
Luk.3.3  
Rev.1.5.*

*Ro.6. 3.4.  
Col.2.12.*

*Fourthly, Thus the more sensibly to assure us, that Christ dyed for our Iniquities, and washed us from all our sinnes (of all our parts) in his owne blood. act. 2.17. 38. acts 22.*

*16. Eph. 5.26.*

*Fifthly, That as we are Risen with Christ, and risen from our Buriall in Baptisme, so our Bodies shall arise from the Dead; So I take that place, 1 Cor. 15. 29. Else why are they baptised for dead, as dead ones, If the Dead rise not againe; as well as they rise in Baptismes.*

*Sixtly. To be a further help and Engagement to dye to all sinne, and not to live in sinne, but as persons risen from the dead; and dead to the world, 6. Rom. 6. 3. 4. 2 Col. 1. 2. 1. 3. 20. &c 3. 1. as persons, that from the tender mercy of God to us, have been drawn to yeild up our selves as to death; yet a living sacrifice unto him: no more to be our owne or the worlds.*

*\* Rom. 12. 1. 2.*

As

II. As there is the same *Use* of Baptisme now, that was to Beloevers of Christ's command in old: (for we have as much need of Baptisme all those Six particulars, as Beloevers had in the Apostles' dayes:) So, there is the same *NECESSITIE*, if we respect the same Command which remaines in force still from Jesus Christ, upon such as are believers, or that are made Disciples; that these should be baptised:

1. Christ Commands it; Mat. 28,  
19. Rom. 6.3.4.

2dly, Incourageth to it by promise, Luk 3.3.  
16. Mar. 16. So doth the Apostle Peter, act. 2.38.39. with verse 17  
18,33. & act. 5.32. Rev.1.5.

3dly. By houlding it out, as being comming us thus to ffil all Righteounessee, Mat. 3.15.

III. That of Beloevers, some have seemed to be slack to it, and therefore have been (blamed in a manner, and) thus callid upon to it. Ananias to Paul saith, and now why tarriest thou? arise, and be baptised, and wash away thy sinnes, Calling on the

the Name of the Lord, Some have  
 longed for it, and desired to enjoy it;  
**A&S. 5.35. 37.** as the Eunuch, who said *Here is  
 water; what less I may not be bap-  
 tised?*

Philip answered. If thou believest  
 with all thy heart, shew me first;  
 Then he professed his Faith, so as  
 gave satisfaction, and was baptised.

Such Considerations as these I  
 have had. But yet, because I would  
 do nothing rashly; I would not do  
 that which I should renounce againe.  
 I desired Conference with some  
 Christians differing therein in opin-

- 1 Thes. 5. 26.** on from mee; about what is requi-  
 res to the restoring of Ordinances,  
**1 Pet. 5. 14.** if left; Especially what is Essential-  
**Ro. 16. 16.** ch. 14. 1. 15. 16. all in a Baptizer? Thus I did for-  
**1 Cor. 11. 4. 5.** beare, and inquired above 8 years  
**26.** space; And though I see I am still  
**Rev. 7. 4. 15ch. 21. 1. 10.** in Much Darknesse, and know not  
 fully what to say about somes passa-  
 ges in the New Testament; and I hope  
 there will be shortly a clearer break-  
 ing forth of Light more gloriously;  
 and Restoring of all to the first pu-  
 rity,

From which we are Fast shent  
 And this God will send somē to  
 make up Believers, joins together  
 with such a lustre and power as  
 shall help out of Babylon that  
 shall enlighten the earth with their  
 Glory, otherwise they yet hath been,  
 Rev. 14. 13, 14, 15. <sup>and</sup> some sweet  
 Glimpses of Light the Lord hath  
 showed to me, and thus I apprehend  
 hereto for the present, what their act  
 sure Combinations all behomorrow.

## 7. Conclus.

First, From the apposition of  
 gods (<sup>as</sup>) love to us <sup>ourselves</sup> should be <sup>a</sup> Gal. 5. 6.  
 drawn to all Obedience, Job 31.

<sup>19. Gal. 5. 15.</sup> <sup>and</sup> do <sup>not</sup> <sup>any</sup> <sup>thing</sup> <sup>which</sup> <sup>maketh</sup> <sup>you</sup> <sup>to</sup> <sup>sin</sup>

Secondly, we may aboynd blind  
 Obedience, nor do <sup>any</sup> <sup>thing</sup> <sup>(the)</sup> <sup>doubtingly</sup> that is sin, Rom. 14.

<sup>23.</sup> We shall have had <sup>the</sup> <sup>best</sup> <sup>of</sup> <sup>all</sup> <sup>things</sup>

Thirdly, Love will (<sup>as</sup>) <sup>do</sup> <sup>nothing</sup> <sup>but</sup> <sup>good</sup> <sup>to</sup> <sup>us</sup> Cor. 13. 4.

to do what we can, when we cannot

do all that we would, 1 Cor. 13. 10.

When Israel in Egypt might not

sacrifice, but he stand for it, Gen. 15.

yet this must not cause them <sup>to</sup> <sup>sin</sup> in other shutes, wherein they were

born.

not limited they must Circumcise  
themselves *Philippians 4:9*) Truly must  
youe and theye go to God *Exodus 34:7*  
Saying heu will not draw  
me *Psalm 106:3* Yet doest thou will draw  
one; rather to forbear what one  
would doth provoke God by do-  
ing it; as I cannot do it, but break  
a Commandment therein, & the keeping  
the Passover by them that were legalit  
by unius in *Nom 9:12* or by the  
uncircumcised *Exodus 12:44* *Lev 10:10*  
*Exodus 12:44* etc more *Exodus 12:44*  
ad *Heb 9:1* Where God hath boun-  
ded or limited reueal wifit limits; But  
where God hath commanded Ordin-  
ancies / i.e. perisons without such Limi-  
tations man may not limit; *Psal. 78:41*

*Sixtly, God will have Mercy*  
which is better than sacrifice; there is very  
ouch in this conclusion. For Christ  
Hoses 6. 6. Jesus cites it often then once, and on  
God will have few all occasions hand with alibids,  
mercy, & not sacrifice. *Colossians 1:22* this means and  
shows that the *want of the under-*  
*standing the intent thereof.* Occa-  
soned

signed ( as tis like still to occasion )

¶ *Conclusion of the Lawes and  
guldeffes where Christ calleth them  
to justify Acts of Merytys Soule, and  
of mercy to Body, when the Phari-  
ses condemned these Acts, because  
they judged, That Institutions were  
broken thereby.*

Matt. 9.13.13;

against  
not vns  
.10.11.

*Seventyly, All Gods Institutions  
and Ordinances are given for good,  
for profit, for the best Edifying, and  
for most honoure to his name. None  
for any hurt, prejudice or hinderance  
of Gods honour, or of our or others  
spirituall good.*

*This Rorders upon the 6th. and  
last Confession, proved Deut. 4.6.7.  
8.Rom. 14.1.15.1.7.1 Cor. 14.5.*

*6.26.1 Cor. 10.27.31.5.10.11.10.12.*

*Eightyly, The Saints should re- 1 John 5.3.  
joyce in the Lord alwayes: Phil. 4.*

*4. and his Commandments are not gree-  
vous: 10.15.3.21. how some  
in bedfirdes ed os vns doin v) :*

*- iudicant ed os bedfirdes hys wchis vno  
- offis doft vd bedfirdes son hys son  
- iugis vlys vlys G. v. id v. Fron:*

*divit v)*

Inferences  
from the for-  
mer.

**From the truth of the three**  
**last, (as appears,) this**  
**will follow.**

I.

Rom. 8. 15.  
Rom. 14. 19.

**I.** **T**hat though the Saints should  
be dangled to enjoy all God's Ordina-  
nces purely, and make light in  
things they are very dark in; yet they  
should not be under a spirit of hor-  
rour, distracting-trouble, or vexing  
of mind, because the Kingdome of  
God, is not meat and drink. ( See  
markes of Ordinances, questions  
about them; that difference therein  
should hinder the receiving each o-  
ther, or their sweet communion in the  
Lord together:) **But [sic sic] Righteous-  
nesse, Peace, and Joy in the Holy-  
Ghost: (which are to be cherished in  
our selves, and others to be main-  
tained, and not hindred by such dif-  
ferences.) **For he that in these things**  
**serveth****

*Serveth Christ* [as both parties may do,] ~~he is unacceptable to God, and approved of men:~~ This being a speciall way therewin; after the Law they eyed Ordinances legally, and were under a spirit of bondage, under feares disquiet of spirit *Rom. 8. 15.* *1 Cor. 7. 15.* It should not be so with Believers under the Gospel of Grace now.

*Rom. 14.6.9.  
& 14.17.18.*

*Secondly.* From the First Conclusion, it is evident.

*First.* When God limited the partaking of the Passover, only to persons Circumcized, and legally cleane; Men must so looke it, and if God did not limit Prayer, Thanksgiving, Almes, and so forth, or other Qualifications, men must not.

*30.4.3.5. 2012. 10.11. 10.10. 10.10. 10.10.*

**G 3 T 6**

your bodies as your temples  
in which God dwelleth.

To the fifth Conclusion for  
other instances and ~~ways~~ ways  
to know of the goodness of  
thee.

¶ I. 8. and sing to God his worth  
of God who limited these duties  
to **Thyself**. Prayze your  
**Vessel** in Sanctification with honour  
abounding in love more and more; study  
to be quiet, and follow your owne  
business with honesty! For them  
that are Christ's tomorrow do as those  
without hope. Comfort one another.  
1 Thess. 5. 14. i. y. Hatch and be  
fathers. Encourage one another. Render  
one another good; verse 15, 17, 18;  
therefore moreover, pray conseru-  
nally. In all things give thanks  
&c.]

I say, if God had limited such  
Mat. 18. 15: duties, as are expressed in that, and  
1 Cor. 11. 26. other Epistles to the Apostolicall first  
Churches. only persons so stated  
or qualified as they were, as in such  
Churches so gathered, so baptized.  
so

so gifing them man should limit,  
them so. But if God had not so  
limited these nor other such duties  
[as watching over one another, &  
(what we may) holding forth the  
Lordes doctres to all he goeth, Judging  
our selves, confessing our faulnes  
one to another, only so such bludde  
knew no such limitation, but giveth  
the whole world righte with all goodnes  
to those þat he hath given his Savour  
1 Cor. 11. A. saud, may þe first be in  
Godes fayre stede Andþoung and his  
Honour, þis þing may plese this wriþe  
some of them, more then others from  
þis þe p[er]sons: so faras I can see from  
the Scriptures. vñ yd holowed bludde

For I. That Epistles cited before  
was writ to the Church of Theffalo-  
niens. But to Corinth was sent, not  
only to the Church there, but to all,  
that in any place call on the name  
of the Lord Jesu, as the 1 Cor. 1.2.  
Now 2dly, all the Saints are of the  
Church of the first boone, of the Ge-  
nerall Assembly Heb. 12.21.  
3dly. All things are theirs, because  
G 4

1. Thes. 1. 1. The scriptures  
expresseth not only to the Church there, but to all,  
the Baptisme of Chrits disci-  
ples: nor when or how  
the Christian Churches be-  
gan: This silence, is  
for your learn-

they are Christ's *a Cor. 3. 22. 1 Cor. 3. 22.*

*Faithfully, All Scriptures are sent  
out serving and comfort,* Rom. 10. 11.

4. *To whom also we give you  
a spirit of liberty,* Whereas *a Cor. 3. 18. 24.*

24. sheweth, that the Saints by particular  
knowledge of the *Loyall Sapper's* should  
hold forth his death and fellowship  
in the New *Testament* *(or Gospell  
where)* for transmission of same, will  
be ready to witness it, & intent to inter-  
pety first, That when he shall come  
to Sion againe *(Rom. 11. 25. & 1 Cor. 15. 23.)* then  
they shall inherite this token of him,  
but it shall be ~~seen~~ *known*, shewing that  
readily. That therfore this token  
should be used by the *Saints*, *and*

*not* ~~seen~~ *seen* *by all them*, *and* *not* *seen*.

*For* *the* *Lord* *will* *see* *it* *not* *seen*.

*And* *the* *Lord* *will* *see* *it* *not* *seen*.

1. By one that hath an Express, or  
immediate Commission to do it.

91

Wall to a Right  
By an Apostle or a Bapicer, and  
By one Baptized or has, shew what is fit?

What is Efficient  
Well to a Right  
Baptizer, and  
what is not?

4. By one that has power:

*marks of Miracles* or *acts of God*. 2. 100. 9. 8. 2. 1.

167 By one that by laying him the  
hands answere gifts of the Spirit(s)  
or (vnum hancq[ue] ad modum)

6. By one that is an Elder of a Church.

I say, if the Lord had limited Baptizing to such (and so if that had been *Essential* to right Baptized,) then men should not baptize. But if God hath not so limited it, then man may not. But it appears that God hath not so limited it, to such Baptizers; and to that there are no *Essential* marks. *Thus 3. Paul 3. Ananias 3. John Baptist 3. Abiliep, and others were right Baptizers.* They yearly did nothing that was *Essential* in a Baptizer; now mark this. *A man*

1. Paul had no Express Commission to Baptize Dyer  
mediat. Commission to Baptize Dyer  
be baptized. 3. An

Cot. I. 16. 17.  
Act. II. 16.

Act. 22. 16.

3. *Ananias* that Baptized Paul  
had none, that we read of; nor was  
he an Apostle.

John 10. 41.

3. *John Baptist* was not Baptized  
at first, and qchly wrought no Mi-  
racles. John 10. 41.

Acts 8. 10. 12.

5. *Philip* that Baptized in Samaria  
had hands to cast none. (nor  
Christ's Disciples before Christ's death)  
(who yet then Baptized many.)

14.

John 4. 2. 7. 38

Neither was *Philip* an Elder of a  
Church; nor *Ananias* that we find.  
Each of these wanted some  
of those former particulars, lackinge  
therefore those cannot be *Baptizers*.  
Hence a Baptizer must be he  
no right Baptizer who wanted any  
thing Essential. *Ques.* What then is required  
to be a Right Baptizer? *Ans.* None of the six before  
said were Right Baptizers; if any one  
of the six things before laid were  
found in a right Baptizer. Because  
every one of them wanted some  
things. If *Philip* had all those things he  
had been Essential; therefore none of  
them is Essential to it, but *one*.

*Ques.*

*Ques.* What then is required  
to be a Right Baptizer?

to be in the Bishops. &c. & I have  
to inform you No more than was laid  
down in the Commission 28th March  
1824 p. 15. & 16. wherein article  
the first Particulars whether and where  
presented, but this *Disobedient*  
preach the Gospel. and W.

**Ques.** But they were ~~so~~ popular?  
**Ans.** Is that Essential? ~~nothing~~.  
See the contrary before ~~and~~ ~~it~~ ~~will~~ ~~be~~ ~~seen~~.  
**Obj.** They had ~~no~~ express ~~com-~~  
~~mission~~, and now ~~they~~ ~~are~~ ~~not~~ ~~in~~ ~~the~~ ~~country~~ ~~any~~ ~~longer~~.  
**Ans.** Is that Essential? ~~Scobie~~  
fore. Q. I. I. 132.

where are such now? for how shall they Preach unlesse they are sent?  
Rom. 10. 15.

*Answ.* It is said there, And how  
shall they hear without a Preacher?  
verse

### Object.

Ansfr.

### Object.

### *Ans.*

## Object

Ansf. IV.

verse 14. So then faith is by  
bearing. v. 17. Now if you or,

483.11.19.20

I have faith. It is then by preaching and bearing : God sends by a providence where he hath some left sheep or goats. *Lxx. 15. Acts 8.1*

When the persecution of the Church of Jerusalem was here, the Apostles fled there, and the Church was scattered, and fled : preaching every where as they came (viz. by Conference and ) that was the sending there : for many became Believers thereby. *Act. I I . I Q.*

१०८ अस्ति विश्वासा विश्वासा विश्वासा विश्वासा  
विश्वासा विश्वासा विश्वासा विश्वासा विश्वासा  
विश्वासा विश्वासा विश्वासा विश्वासा विश्वासा

\*\*\*\*\*



## Q U E S T I O N

About the Warrantableness  
of enjoying Communion,  
together by Believers, that Dif-  
fer about Baptisme.

Propounded from a Church  
in the County. The Answer  
the following being returned in  
this note a Letter to them.

To the Saints in W. H. I. A Serv-  
ant of Jesus Christ, with grace,  
and peace, from our God and Fa-  
ther, in and through our Lord  
Jesus Christ.

I Rejoyce in spirit, perceiving the  
Grace, that in Christ hath Aboun-  
ded towards you, accepting kindly  
your

your love in writing to mee. Your  
Question doth not in this. \* \* \* \* \*

Question.

**U**pon what grounds we admit  
of Communion, of Believers,  
there are of different Judgements.  
Especially, whether Baptisme be so  
specially requisite to Communion, as  
that without union in that prin-  
ciple, there cannot be a walking  
together in Communion?

**A**nsw. For Answer to your  
Question; The Grounds of our ad-  
mitting of such to Communion with  
us, although they differ in point of  
Baptisme, are these that follow.

1. That which the Lord limits, we  
must limit. And what he limits not,  
what are wee, that we should limit? He  
limited the Passover to Sanc-  
tified ones; and sacrifice ( after the  
Law was given, First to the Taber-  
nacle; then to the Temple.

Not so Limiting, Reading, Pray-  
ing, Circumcising, &c.

2. It

2. It appears that ordinarily Baptisme was to believers, before they had the Lord's Supper, or familiarly conversing much with Christians, when Baptisme or reading the Epistles written was first taught the Churches, or hearing them read, or before joining with the Churches, prayers, or with any Church-members in Prayer, or Thanksgiving, &c. For no more mention is of one of these than of another. But because we find not that the Lord did ~~limit~~ any of these to Baptisme preceding, what are we to limit it to, or to limit one more than another of them to Baptisme?

3. We all judge that now that ~~now that~~ <sup>3 No persecuti.</sup> ~~consciencions~~ <sup>on for Consci.</sup> ~~peacable people~~, should be persecuted merely, because of their Consciencies: as to be deprived of Externall Goods, and who then shall deprive them of spirituall privileges, purchased by Jesus Christ for them, merely because of their Consciencies?

4. Those that we may judge, the Lord puts so difference between, in point

point of Communion; neither should we lay any burthens on them, which they are not able to bear.

Now such whole bears the Lord purifieth by faith, the Lord puts no difference between such, though they differ in judgement about Ordinances: neither should we nor they lay burthens on such, least we tempt God therin [as in saying by this we will bring them up to further light, & therefore debar them.] 1 Cor. 8. 9.

3. Those whom the Lord receives in our account, them he Commands us to receive: though they be so weak, as that they hold up such things to be Gods Ordinances: as are indeed ordinances, and that by consequence, deny Christs death and rising: as the legal shadows did. Rom. 14. 3, 2. 3. 14. 1 John 2. 3. 4.

4. Obj. What command for purity of Gods Church, Gods Kingdom, with His Kingdom.

Answe. Is there, in Rom. 14. 29. The Kingdom of God is not in such things in Comparison.

Where the  
Lord puts no  
Difference.  
Accts. 8. 9.

5.  
Whom the  
Lord receives.  
Rom. 14. 1. 3.  
1 Jo. 2. 3. 4.

1 Obj. 8.

Answer.

not in meats and drinks; ( which were Questions in controverie ; ) but in Righteousnesse, Peace, and joy in the Spirte , which therefore we must not hinder, or disturbance, such as enjoy these, by dispute of such things.—

Obj. 2. Those were baptized ones, there spoken of.

Ans. 1. First, that's not laid so. Secondly, nor clearely expressed touching the twelve, whom he speakes to, and commands as Disciples, rather then as baptized ones, an saying, *Doe this in remembrance of me*, as well as Mat. 28. 19. *Go ye baptizing.*

Ans. 2. Secondly, All Saints generally now profess, they are baptized; (or else they know not yet how to *sixt Ground*, come by it aright.) If some should tell you, that you are not (no, not any They judge they of you,) rightly baptized, in regard of a right Administrator, or subject, &c. Therefore none of you to partake with them in the Supper, where there is laying on of H hands;

*This is not the  
meats; but the  
righteousnesse,  
peace and joy.*

Obj. 2.

Ans. 1.

*as it shal be  
and done, and  
said, and  
acted.*

Ans. 2.

*They judge they  
are Baptized.  
Doe, as you  
would be done  
to.*

*hands*; would you not count it a wrong, if for this you should be put back, seeing you count you are baptized in the essentials, and are so gathered out of the world, and yeilded up to the Lord, and each to other, according to what you see, or shall see? Now whatsoever you would should not be done to you, you should not doe to others.

Mar. 7. 12.

No Rule to de-  
bar such Belie-  
vers, being  
babes.

Severally, there is neither Precept, Patterne, nor sufficient evidence from the new Testament to reject any professed Believer, that walks righteously, soberly, and godly, according to his light, from Communion. If some brethren *cast them off*, and say, *Let the Lord be glorified*. Its not for their comfort. Isa. 66. 5.

Object.

Answ. 1.

Obj. 3. These must have it or-  
derly; but these reject a principle.

Answ. 1. Where hath God prescribed this Order, that no Ordinance may be before Baptisme? See the first and second Conclusions before.

Secondly, these profess Baptisme, and that they are baptized; though some

some judge, that none of you are, but have profaned it of late, as well as those others in Infancy.

Thirdly, some such as are under laying an of bands, would say to you, that all of you reject a Principle, and must be refused Communion; will you yield to that first? This you condemn as rigid; be not so then your selves.

Obj. 4. *Mixt Communion is Object 4. condemned, as Oxen and Asses to draw together.*

*Ansf. 1.* True, Such as visibly are unclean should not be in Communion with visible Believers in peculiar Ordinances. But whom God hath cleansed (saith the Lord, of uncircumcised and unbaptized Gentiles, that feared God,) Doe not you count unclean or common. Act. 10. 15. Act. 11. 9. 17.

*Acts 10. 15.*  
*Acts 11. 9. 17.*

Secondly, but all the Saints are clean; and in a Church should partake together in the Lords Supper, and should have no debarring, or Division, though some differ

from others in opinion, and practise,  
of greater moment, as is evident.  
*I Cor. 1. 2. Ch. 11. 2, 3. 18. 23.*  
*28. Ch. 8. v. 7. to the end, ch. 15.*  
*I 2. I 3.*

*Object. 5.*

*Obj. 5. We have no express precept, nor pattern, for baptized, and unbaptized, to partake in the Lords Supper. Therefore it is unlawfull.*

*Ans. I.*

*Ans. I. This hath (in part) been answered by Warrants from parallel, grounds from Scriptures, by Analogy; As Jesus Christ answered such, as had no precept, nor pattern to pluck corne by hungry ones, on the Sabbath day, by paralell places.*  
*Mat. 12. 3. 5.*

Secondly, where is your expresse precept, or patterne for an unbaptized Disciple, without extraordinary Call, to begin Baptisme, to raise up Church-State, or any to gather Churches, that are not of so continued a right Church-State; or Christian Churches, without extraordinary Gifts, or laying on of hands?

and

and yet these are counted lawfull by you : why not the other also, in such cases ?

Object. 6. It will tend to confu- Objct. 6.  
fion. Secondly , make Baptisme  
pleighted. Thirdly, cause variance  
in the Church, that shoulde be of one  
minde.

*Ansf.* 1 Who art thou that *Ansfw. 1.*  
judgest another mans servante herein ?

*Rom. 14.4.* Secondly the Churches  
in *Galatia, India, Rome, Corinthe,*  
should all seeke to be of one minde  
in truth , but they were not : and  
yet they shoulde hold Communion,  
*Rom. 16. 17.*

Thirdly, this practise in our Church,  
above two yeares , hath produced  
no such ill fruits ; but the contrary  
good , in procuring more to favour  
this Baptisme , or not so bitterly to  
oppose it ; we all desiring to follow  
after love and peace , in humility ;  
forbearing each other therein , and  
have no cause of repenting ; but of  
much bleffing the Lord , for this our  
course herein.

*1 Cor. 11. 18<sup>2</sup>*  
& 2. 13.

*Phil. 3.15.16.*

Object. 7.

Obj. 7. But this practise offends true Churches, and therefore it should be avoided and forborne.

Ans. 1.

Ans. 1. Where is *matter* and *forme*, there is a true Church; the *Matter* of a true Church, to be Saints visibly; the *Forme*, a gathering of them out from the world, and *joyning of them together* to worship the Lord in truth, so far as they *know*, or shall know; and edifie themselves.

The *Forme* giveth the *being*: the *being*, when it is lost, then the *Forme* is lost. Hence it appeares that *Baptisme* is not the *Forme*; for else, when some are cast out, *Baptisme* is lost; and if they be received to have *being* in the Church again, they must be *baptized* again, which is absurd. Therefore I judge, that the Churhes called *Independants*, or *Separates*, having both the *matter*, and the *forme* of Churches, are *true Churches*. And that they are weak, and are more, then there are of those

of

of late baptized; and these are offended at this distance, in denying Communion to such: And by that Ground, Rom. 15. 1. 2. our practise of Communion with such, as we doe, seemes more agreeable to the Rule, as tending more to take off offences, and so edifies the more. More I would write, but my time permits not; so farre as we have attained, let us walke; and our God will reveale more. To him I desire to commit you, and to be remembred by you, being your very loving Brother and fellow-servant,

H. J.

1647.

H 4      Another

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\*\*\*  
\*\*\*

# ANOTHER LETTER,

WITH.

## QUESTIONS

About such COMMUNION,  
writ from another Coast;

ANSWERED,

About the end of the XI. moneth

Zach. 1. 7. Shebas. vulg. Iann. 16.

1649.

## QUESTION.

**V**Vether such as have been  
baptized since they have  
been [a] made Disciples;  
may lawfully admit to partake in  
the Lords Supper, such as are ap-  
proved

a John 4. 1.  
Mat. 28. 19.  
Greek

proved believers, that First walk disorderly, as having no other <sup>2 Thes. 3.7. &c.</sup> Baptisme, but what they had in Infancy; or that Was only by sprinkling or, by pouring water upon them. Seeing secondly, the holding up thereof is Idolatry against the <sup>2 Cor. 6. 14.</sup> second Command. And thirdly, <sup>15.</sup>

The Apostles received none to it, but baptized ones. Fourthly, None had the Lords Supper without Baptisme first. And Fifthly we have neither Precept, nor president for so receiving any others to it. And therefore others that submit not to Baptisme, should be kept back, and rejected, untill they submit thereto.

*Answe.* For Resolution of this *Answer.* Case, consider of these things.

First, its good to be zealous to enjoy pure Ordinances, and to preserve them in purity. But it is not good, when this *zeale of God is without knowledge*; or stretched <sup>Rom. 10.2.</sup> <sup>Act. 15. 1.</sup> beyond due bounds, to the rejecting of such, as should be received, and

and as wee have no warrant from God to reject.

**Object. I.**

Obj. Whereas it is objected, that these walk disorderly, and therefore to be rejected.

*[Answ.*  
a Thes. 3. 6. 11.  
Who should be rejected.

Answ. Such as the Scripture calls disorderly persons, or persons to be rejected, are onely such as these.

First, such as work not at all, but are busie-bodes. 2 Thes. 3. 7. 11.

*[1 Cor. 5. 11.]*

Or secondly, Such as being called a Brother, yet is a Fornicator, or covetous, or Idolator, or drunkard, or railler, or extortioneer. 1 Cor. 5. 11.

*[Tit. 3. 10. 11.]*

Or thirdly, Such as are disturbing Hereticks, after one or two admonitions, being selfe-condemned ones. Tit. 3, 10, 11.

*[2 Tim. 3. 2. 5.]*

Or, fourthly, Such as having a forme of godlinesse, deny the power thereof; being selfe-lovers, boasters, proud, blasphemers, — 2 Tim. 3. 2, 5. &c. Thus disclaimed, refused, rejected persons by warrant from God, were not such as according

ing to their light, walked holily, and righteously ; for their weaknesse in knowledge, or practise ; for such infirmities : But onely such as were guilty of some grosse sinnes against the light of nature, or Morality ; or for Obstinacy, &c.

*Object. But Idolaters are to be 2d. Object. rejected; and such are these.*

*Answ. First, that Idolatry, or Answ. I.*  
 Murder, and Adultery, and theft ;  
 that is, or was by the law, or any *What Idolatry  
Court to be punished, was onely is to be censured.*  
 that which was grosse and palpable  
 to all that were conscientious people, that believed, and were acquainted with the Scriptures : such sins on-  
 ly in a *Forensicall or Court-way,*  
 would bear an Action. And not  
 whatsoever in a [a] *Doctrinall way* <sup>a As the lustful</sup>  
 is *Idolatry, or guilt of Murder,* <sup>eye, or beast.</sup>  
*Adultery, theft, &c.* For else, where <sup>b Ps. 19. 12.</sup> Mat. 5. 28. 21,  
 is the [b] man that is clear ? Now <sup>c Psal. 43. 2.</sup> Job. 15. 24. 25.  
 a *Church of Christ, is a [c] Royall* <sup>d Psal. 18. 17. 18.</sup>  
*Court,* and is to proceed against <sup>e Psal. 7. 10.</sup>  
 persons in that former way, but not <sup>f Psal. 18. 17. 18.</sup>  
 in that latter way, for unknown sins : <sup>g Psal. 7. 10.</sup>

for

for sic all should bee proceeded against.

2d. *Answe.*

*Rom. 14. 1. & 4.  
17. opened.*

*Answe.* 2. This may appear in *Rom. 14.* Where weak believers retaining through weaknesse much of *Judaisme*, held up such things for Gods Ordinances, as then were rather *guilt of superstition or Idolatry*, being nuld; as *Distinction of meats*; and the *Feast-dayes*: which by Consequence, denied Christs *death*, and the *Vertues* thereof; Yet, these persons must be received; And their *joy* and *peace* in believynge must not be disturbed by *Disputes* about such things, as they could not yet beare, under any pretence of holding out *Order*, or the *Kingdome of God.* *Rom. 14.1, 2. 4. 17.*

Let him that hath no degree of unclean Idolatry, cast the first stone. &c.

3d. *Answe.*

*Grounds of re-  
ceiving.*

*Answe.* 3. Mark well, what are the *Tearmes, or Grounds, or special Causes, why any persons were, and are to be received by Saints into Communion*? viz. 1. Such

1. Such as we judge [d] God receives, and rejects not, we should receive. Rom. 14. 3. <sup>d Rom. 14.13.</sup>

2. Such as (have <sup>e</sup> e) fellowship <sup>e 1 Joh. 1. 3.</sup>  
(we judge) with the Father, and <sup>c 4. 16.</sup>  
the sonne. 1 Joh. 1. 3. 4.

3. Such as have that Spirit given  
to them(f) and have their hearts per-<sup>f Acts 15. 8. g.</sup>  
risfed by faith. God puts no differ-  
ence betwixt them that are weakest  
about Ordinances and others.  
*Acts 15. 9.* Then why shoulde  
we?

4. Such as God bath evidently <sup>g Act. 11. 2. 18.</sup>  
given [g] Repentance unto life.

Or sly. Such as we have ground  
to judge to be [h] Disciples. *Act. 9. b* <sup>b Act. 9. 26.</sup>  
26. These things that are the maine,  
were, and are the grounds of re-  
ceiving: and not content about the  
Forme, or manner of an Ord-  
nance: nor should a difference here-  
in be judged such Idolatry, as to  
cause a refusall of such, as are found  
in the maine.

3. Object. But they received <sup>3d. Object.</sup>  
none to the Lords Supper but such  
as were baptized. Ans. I.

*Ans<sup>w</sup>. 1.*

*Ans<sup>w</sup>. 1.* This is affirm'd above what is written of the most of Christ's twelve Disciples, that did first partake of the Lord's Supper: or of *Timothy*, or *Titus*. (Though it's probable they were baptized.)

*Ans<sup>w</sup>. 2.*

*Ans<sup>w</sup>. 2.* Secondly, their partaking or receiving, was not grounded on their *Baptisme*, but on their being *Disciples, received of God, &c,* [as before.]

*Ans<sup>w</sup>. 3.*

*Ans<sup>w</sup>. 3.* We read not that they debarred any that were judged to be believers, for any weakness in judgment, and practice suitable.

*Ans<sup>w</sup>. 4.*

*Ans<sup>w</sup>. 4.* There was no mist of *Babylon*, to obscure Ordinances then: and so no such let then, to oneness of mind about Baptisme, about the subject or manner thereof, as now is.

*Ans<sup>w</sup>. 5.*

*Ans<sup>w</sup>. 5.* It's granted by all generally, that all believers should be baptized. But if Believers, after discourse about this point, either first are still perswaded, they had the *Essence of Baptisme* in infancy: and therefore

therefore dare not renew it. Or secondly, if they have been baptized since they believed, by *sprinkling*, and so are satisfied. Or thirdly, if they cannot be satisfied where to have a *Right Baptizer* now; and yet they judge, that all *Disciples* are to *partake of the Lords Supper*, and would walke orderly in other things, so farre as they see: and when they shall see more, would practise more: What warrant is there from *Iesus Christ*, to debar such from *Communion* in the things they see?

If such are debarred from purer Ordinances that *Iesus Christ* hath purchased for them, and thus are driven away; „ and if they shall , moutne, and complaine to our Lord , *Iesus*, that you keep them back from doing his Commands which they know; because they yield not <sup>27.</sup> to act against their Conscience, or , with a doubting Conscience; and , thus being herein refused, and driven out from abiding at, or cleaving , ing

*If I beseech com-  
plaine to Iesus  
Christ.*

*Exod. 22. 23.*

ing to the inheritance, and wayes  
of the Lord, which they would  
walk in; if they through this your  
putting them upon a Temptation,  
and by their own weaknessse, shall

**8 Sam. 26.19.** *turne aside [a] after other Gods*  
(as David complained against  
*Saul* in another case;) or after

**Cant. 1.6,7,8.** *strange or false wayes:* will this be  
for your comfort, or for your grief  
at the day of our Lord Jesu? (Judge ye.) Or will it be found a

**5 Luk. 12. 45.** *[b] beating and wounding of our*  
**3 Cor. 8. 12.** *fellow-servant, and persecution (by*  
*deprivinge of spirituall goods:)* and this merely for Conscience sake?

#### Object. 4.

Object. 4. We have no warrant  
for the Lords Supper without Baptisme:  
As in the Law, none were  
to partake of the Passover, but  
only [c] such as were circum-  
cised.

**c Exod. 12.**  
end.

**Answ. 1.**

Answ. 1. Will you argue from  
Circumcision to Baptisme, without  
a word, in one thing more than  
in another.

Secondly, we have warrant that  
*Disciples*

*Disciples should doe this without  
mention of Baptisme. Luke 22.19.*

*3 Cor. 11.24.*

Thirdly, What the *Lord limits*, we must *limit*: what the *Lord limits not*, what is man, that he should *limit*? The Lord indeed limited the *Pasceover to the circumcised only*. *Exod. 12. end.* But where hath he limited the *Lords Supper*, to the *baptized only*? And if the Lord command *Disciples*, under that notion of *Disciples to do this*; shall *Man* forbid them merely for weakness, in a point of *Disputes*?

Object. 3. But may Religious Object. 3.  
worship be performed, without warrant by precept or president? and where is there a precept, or president for such worship?

Answ. Where *Preceptors* are given, (or Presidents by) *Disciples* of Christ, or Saints or believers in the New Testament: without limitation to such Qualifications as were in those *Disciples* or *Saints*: This is warrant now for *Disciples*.

I                      or

or Saints, that now have not those Qualifications so to practise; For instance; Christ's Disciples are commanded, *To [a] goe, make Disciples of all Nations, baptizing these Disciples.* (Though its true, those were thus qualified, they were Christ's Apostles, they had immediate Commission from Christ.)

**6 Cor. 1. 2.**

Again, Disciples, Saints, all [b] that call on our Lord Jesus, are commanded to desire alabedis gifts;

**c 1 Cor. 12. 31.** *to covet [a] earnestly spiritual gifts,* [d] but rather to love and prophesie, *to be followers [c]*

of Paul, as he was of Christ, to take, eat. *Doe this in remembrance of Christ.* And of the Cup. This do in remembrance of Christ. Let

**f ver. 28.**

a man [f] examine himselfe, and so let him eat of that bread, that we should [g] judge our selves, that

**4 Mat. 31.**

we be not judged of the Lord. *3 Cor. 1. 3, ch. 13. 32, ch. 14. 2, ch. 11. 1, & 3, 24, 28, 31.*

**6 1 Thes. 1. 1.**  
**9. 4. 6. 9.**

Again, the Church in God was required to abound in love, to edifie

(115)

re貌 praction, and comfort each  
other; not to sleep as do others; not  
so render evill for evill to any; <sup>Ch. 3. 6. 13.</sup>  
follow what is good; <sup>15. 22.</sup> To pray without  
out ceasing, in all things to give  
thanks; not to quench the Spirit  
nor despise propheeting; so prove  
(or try) all things therein; and to  
hold fast that is good; to abstain  
from all appearance of evill. 1 Thes.  
1. 1. ch. 4. 9. ch. 5. 6. 11. 15.  
22.

Again, Holy Brethren are exh<sup>d</sup> Hebr. 3. 1. 13.  
orted to consider of Iesu Christ; ch. 4. 16.  
to exhort one another daily, least ch. 6. 13.  
they be hardened. To come boldly  
to the throne of Grace; to be fol-  
lowers of them that through faith  
and patience inherit the promises.  
Hebr. 3. 1. 13. ch. 4. 16. ch. 6.  
12. &c.

Now are not all these Duties or  
Priviledges of Believers or Dis-  
ciples in general? Should they ex-  
empt themselves? or should others  
debar them for want of such Qual-  
ifications, as were in those to whom

*What Qualities.* these things were written? Suppose they were thus qualified: That they were converted and baptized by Christ's immediate Apostles, or by the assignment of such: (if they were in Churches gathered by them: if they were endued with all spirituall gifts, with all knowledge

*Acts 2. 38.  
Acts 10. 48.*

*1 Cor. 1. 7.  
ch. 12. 8.*

*5 Act. 8. 14. 1.  
Acts 19. 6.  
Heb. 6. 1. 3.*

*4. Queritis  
ibidem.*

[a] and all utterance. If they had the bands of the Apostles laid on them, and so were endued with the gifts of the Spirit, (as we may finde, that these were [b] usuall Qualifications of Believers in those dayes: ) May we therefore debar Believers now from all, or any of these duties, or Priviledges, for want of any of those Qualifications? if so, then Qu. First, from how many of them? And secondly, How many of these Qualifications are so requisite; and which are not? And thirdly, By what Rules from Jesus Christ, or his Apostles?

Now, if Teaching Disciples may Baptize, without the Qualifica-

ons

and that were in them formerly : and if we may , and should performe some of those ; then fourthly this , *may we not performe so many of them, as we see and know, and as we may have opportunity?* When we cannot performe all , shall wee therefore neglect, or omit, or be denied, any thing that the Lord hath commanded us ; when the Lord hath never made such a Qualification or want , to be a sufficient excuse or warrant for it ? Shew the Scripture, that will excuse or warrant this.

But yet let us hear , what some doe further urge herein.

Object. 6. *Baptisme is the first Object. 6. Ordinance, the initiating Ordinance.*

*Ausw. 1.* Where doth the Scripture once expresse it thus ? Its good to keep the forme of sound words warranted in Scripture , as we are commanded , 2 Tim. 1. 13. and not to sayne phrases , or take them of the Popish coyning , who so termed Baptisme ; and hence they

set Fons near the Door, at the entring into the Assembly : And would have Baptisme to be first; even before preaching or prayer.

*Answe. 2.*

2d. *Ans. 2.* The same power that convinced those Jewes or Heathen (at first) of Jesus being the Christ, and that converted them ; the same convinced them , that they shoule be *baptized* : and no further power needed. And thus no Converts were debarred. And thus there is not the same power to make this to be *First* new, though it were the *First* then : and is not so to be urged, (when that power wants) upon Believers, that judge they are *baptized*, and cannot bear it, and that cannot be otherwise perswaded.

*Answe. 3.*

3d. *Answe. 3.* That is the *First* Ordinance to me ; that I know *first*, to doe it. If *first* I come to know, that I must heare the word read. Secondly, then I knew that I must hear it preached. Thirdly , I must believe, and pray in Christ's name. Fourthly, if then I know I must enjoy

joy Communion of Saints. Fifthly, whether (being a believer,) that I ought to hold forth the Lords death, by the *Lords Supper*, in such a Communion, and if I may enjoy this; and am satisfied with my *Baptisme* in Infancy, or am not satisfied trow I may rightly enjoy it. Must I neglect or omit, or be denied therefore, any of the former, which I may enjoy, merely, because this is not *First*?

If so, then first, from how many of them? And secondly, By what Rule of Christ, or of his Apostles?

*Object. 7. We may enjoy Prayer, Object. 7.  
and Conference : but not infisic-  
ed Ordinances, as the Lords Sup-  
per is.*

*Ans<sup>w</sup>.* First, By what word of Christ? Secondly, Are not these *instituted* Ordinances? *viz.* Preaching; and reading the Scriptures, and hearing them? Praying, and praying God in Christ's Name?

*Object. 8.* Object. 8. We must keep close to Christ's Order, and keep Ordinances pure.

*Answe. 1.*

*Answe. 1.* Shew where Christ hath made this order?

2. Shew where he gives you Order, or warrant to *debarr* such.

3. Shew where in *New Testa-*  
*ment*, the not debarring of such  
believers as are weak therein, defiles,  
Ordinances.

*Object. 9.*

Object. 9. We should avoid mixt Communion in the Lords Supper. Such should be of one mind and heart. An OXE and ASSE should not be yoked together.

*Deut. 22. 10.*

*Answe.*

*Deut. 22. 10.*

*Answe.* The mixt Communion that is forbid, is of believers and infidells, or grossly wicked, of such cleane with uncleane. But he required the receiving of such as were in the faith, though of divers opinions about Ordinances. Rom. 14. all. Rom. 15. 1. 2. Acts 15. 1. 8, 9. Tho'le ought to labour to be of one mind and heart, though they were not of one judgement; and

and it was a sinne, to schisme or se-  
parate from such holy societies. Rom. 14. 1. (Rom. 16. 17. 1 Cor. 1. 9,  
10, 11.) Or to count, or call them  
unclean, whom God hath purified.  
Acts 10. 15. 28.

Object. 10. How can two walk Object. 10.  
together, unlesse they be agreed?  
How can they pray together. &c &c?

Answ. 1. Unlesse they be a-  
greed to walke together, they can-  
not walk together.

2. Unlesse they be friendly, there  
is danger, least the one mischiefe the  
other. [c] But those before said, Amos 3. 3.  
may, and should be friendly; and  
may, and should pray together. [d] d2 Cor. 1. 10,  
And should pray in the things they <sup>11.</sup>  
are agreed, and that field is very  
large.

Object. 11. But these deny, an Object. 11.  
Ordinance, one of the six Princi-  
ples, or Fundamentall Points, Heb. 6. 1, 2.  
therefore we must not partake with  
such.

Answ. 1. The forbearance of <sup>Answ. 1.</sup>  
Ordinance, out of weaknesse, or <sup>The last day Bp. 3</sup>  
<sup>sime,</sup> want

want of Faith to practise it at present, is no good ground to debar such from such duties as they know, and would practise. For instance: if some judge that laying on of Hands on Disciples, is now an Ordinance, and one of the six Principles. Hebr. 6. 2. Or, that Anointing with Oyle, Iam. 5. 14. or that Philema [a] agapes, or [b] Hagiou: Or should judge that you are not warrantably Baptized, when you judge you are: should those debar you from the Lords Supper with them?

- a* 1 Pet. 5.
- b* Rom. 16.
- 1 Cor. 16.
- 2 Cor. 13.
- 1 Thes. 5. 26.

*Answe.* 2.

Gal. 6. 1. 3.

*Answe.* 2. Those doe not deny Baptisme, but acknowledge they are baptized. If they shall see more, they will then practise it; It were a harsh expression, if such as are as unsatisfied in your late Baptisme, as you are in Childe's Baptisme should say, that you deny Baptisme. If you must judge of your Baptisme, give leave to others to judge of theirs; and bear, as you would be borne with all in love; and so fulfill

Fulfill the law of Christ.

Rom. 15. 1. 2.

Object. 12. By receiving such Object. 12,  
without Baptisme, we keep not  
up to the Rule, we keep not purity;  
and teach them to slight such an  
Ordinance.

Answ. 1. Where is that Rule, Answ. 1.  
to debar misbaptized ones, (that  
judge they are as well baptized as  
you are,) merely for their Con-  
science?

Answ. 2. Here is no let to you Answ. 2.  
to practise in purity all you know,  
or to exhort others, or to protest a-  
gainst their neglect, if need were,  
which is more then was required by  
the Apostle, to be done against  
weaknesse, Rom. 14. ) and then  
you doe not partake in their sinne;  
nor teach them to neglect an Ordin-  
ance.

Answ. 3. Children and Babes, Answ. 3.  
that need Milk, should not be de-  
barred entrance: by shewing your  
love and tendernesse, they become  
more teachable, and so more ready  
to embrace more, as many have  
done;

Heb. 5. 13.

done; But by such debarring, many have more slighted that Baptisme, and such baptized ones.

*Object. 13.* Object. 13. The Communion of such baptized and unbaptized, is an offence to many of Gods people, therefore to be avoided.

*Answe. 1.* Answe. 1. We must beware most we offend not God, by neglect of a Duty to receive such weak ones. Rom. 14.

Secondly, in things of this kinde, we must more avoid the offending of *far moe*, and those being *weak ones*; then if a *fewer* number are offended, especially for doing our Duty, as beforelaid.

*Object. 14.* Object. 14. From Matt. 28. Christis Order. As the Order of Christis Commission required, that Discipulizing should goe before Baptizing: so also that Baptizing should goe before Teaching them to observe other Ordinances.

*Answe.* Answe. It will not follow, that only because the expressing of these words [Teaching them to observe all

*[all things,]* is after these words of [Baptizing them;] that therefore it is a sinne, to Teach or instruct them therein, that in our dayes have not been baptiz'd since they believed. Thus we may make more sins then God makes: and make some to be Transgessors for well speaking.

Object. This is not so binder Object.  
teaching them: but that they are  
to be baptiz'd, before such pra-  
ctise.

Answe. If the Order of the Com- Answer.  
mission doth not condemne the  
Teaching of them to obserue all  
things: then much lesse doth it  
condemne their practising such  
things; For the Teaching is more  
expressed. And if you would limit  
this to *instituted* worship: That  
*Objection* is answered before, in the  
*Answer* to the eight *Objection*.

Object. 15. From the Nature Object. 15.  
of the Ordinances. The Nature  
of Baptisme is to hold out our New-  
Birth, our Burying with Christ,  
only

The Name of  
the Ordinance.

our rising with him : And the Nature of the Lords Supper is to hold our Growth in him, by feeding on him. Therefore to put the Lords Supper before Baptisme, is to invert Gods Order.

*Ans<sup>w</sup>. 1.*

a 1 Cor. 11. 25.  
Mat. 26. 28  
¶ Job. 6. 53,  
34.

c Gal. 3. 27.

*Ans<sup>w</sup>. 1.* We may as well argue thus. The Lords Supper holds out our justification by the Blood of Christ, the [a] remission of our sins ; and our [b] Life, that we have by feeding on Christ's body : and Baptisme holds out our improving of that life, in our putting on of Christ [c]. As its said. As many as have been baptised unto Christ have put on Christ. Therefore by this your Argument, if this be good ; then to require Baptisme to be First, inverts Gods Order.

*Ans<sup>w</sup>. 2.*

*Ans<sup>w</sup>. 2.* But if this be granted, that Baptisme should be first ; and that it is a sine of infirmity in many Believers, that they judge they are Baptized already ; and hence, that they dare not now be Baptized. Will it hence follow, that you must debar

bar them from all other instituted Ordinances, because they dare not sin against their Consciences? Or that for this cause, you must withdraw from such a. If so, shew where the Lord hath laid upon you this Burden. Yes, see the contrary hereunto, before page 47. 48. (and pag. 49. before, in the Answer to the first, and fift, and 7th Objections.)

Pag. 49.

Object. 16. If some be admitted, Object. 16.  
that after they Repent and belieue, are baptiz'd; and if you approve not of Childs Baptisme; And yet you admit such as owns it, and belieue no other Baptisme, then you pull down, what you had builded, and allow of what you condemne.

Answe. No. No more then the Answe. Apostle did in Rom. 14. who requiring that the Church should admit persons that were of Different judgements and practice about Meats and dayes; doth not thereby approve or allow of both their judgements.

ments and practise, but of the persons.

**Object. 17.** If some may receive the Lord's Supper without submitting to Baptisme; they will be the more contemned; and will neglect that, which might occasion them to be reproached.

**Answ. 1.** This is partly answered before p. 101.

**Answ. 2.**  
**Luk. 8. 13.**

**Answ. 3.** Hypocrites would profess so farre as they may without Reproach; as the stony Hearers, and as those Pharisees, Luk. 7. 30. And the Baptisme of such would be a greater hurt to that man, and to them, and to us, then such forbearing it;) But sincere, good, and honest Hearts, love the Truth, better then their lives. Luk. 14. 26. When they see more, then they will practise more; as we have much experience of many herein. Such are more hindred by harshnesse; and are more won by the cords of love.

**Hof. 11. 3.**

And thus you have our Resolution

Item of this Point about Communion,  
together of Believers that  
differ through weakness in about The Conclusion,  
Baptisme. That though all should <sup>make</sup> <sup>one</sup>  
endeavour so to be found in judgement,  
and to be of one minde in the  
Truth; yet that none should be re-  
fused or withdrawe from merely  
for weakness, or for Conscience  
fake herein: But Babes should bee  
[a] received, and tended; and <sup>a Rom. 14. 1.</sup>  
nourished with us: and we should  
be all of one heart in all love, walk-  
ing together so farre as we have  
already [b] attained: without <sup>b Phil. 3. 16.</sup>  
giving one on another what cannot [c] <sup>c Gal. 5. 26.</sup>  
be borne: Doing to others what we  
would have others <sup>[d]</sup> <sup>d Matt. 7. 12.</sup> done to us;  
and not doing to others <sup>[e]</sup> <sup>e Act. 13. 39.</sup>  
what we would not that they should <sup>so Compre-</sup>  
due unto us. <sup>Regus, Plautus.</sup>

And as God is Love? So if we <sup>f</sup> <sup>f 1 Jn. 4. 11.</sup>  
dwell in Love, we dwell in God, and  
God in us. ( Joh 4. 16. ) And we <sup>g</sup> <sup>g Joh. 4. 16.</sup>  
doe believe, that if we doe faille in  
this Point about Communion, or if  
in some other points, any of us <sup>are</sup>

*otherwise minded ; that our God  
in his own good time, will reveal  
even this unto us.* (Phil. 3. 1-5.  
*And because [f] LOVE, is a more*  
*[g] excellent way, than the enjoy-*<sup>f 1 Cor. 13.1.</sup>*  
*<sup>a. to 13.</sup>*  
*<sup>g ch. 12. 3.</sup>*  
*ments of Apostles, Prophets, Teachers,  
workings of Miracles ; yea,  
then all knowledge, all faith ; all  
gifts and Ordinances ; ( though all  
these are to be prized, and earnestly  
[h] desired : ) Therefore such Be-  
lievers, and such Churches, as abound  
more in LOVE, ought to be prized  
more, than such as abound in all  
those other things, with less  
Love.**

Blessed be the LORD, that hath  
promised, and is Faithfull to per-  
form it ; that the [i] Earth shall  
be filled with the knowledge  
of the LORD, as the waters  
cover the sea. And that [k] he  
will destroy [ even ] swallow up ]  
In his Mountaine, the face of the  
Covering, ( or the veil of the face )  
that is cast over all people : even  
the vail that is spread over all  
Nations.

*Nations.* Then shall all [I] en-  
emyngs cease : and then shall we  
all [m] serve the Lord with one m Zeph. 3. 9.  
consens. Then will the Lord make  
them that are of Satans Syna-  
gogue, and say they are lambs (the  
Church) and are not, basely, that  
they shall bow down before the fear  
of his Philadelphians , and shall  
know, that he has b lovd them[n]. Rev.3.7,9.

Now seeing we look for such things,  
*what manner* of persons ought we  
to be (o) ! Oh, that wee might be-  
lieve this more , that so we might  
act more suitably ! Believing, that  
he forgives our ignorances and  
fraulties, that we see not in our selves ;  
(yea and worse then that ) that we  
~~may~~ each freely forgive others and  
overcome each other in Love. If you  
think some of these *Answers* are  
weak, yet if you finde the power of  
truth in some others of them, or in  
the comparing of them together : we  
doe beseech you, that in ~~Love~~ to the  
Truth you would receive it , and in  
love to us, to passe over our frail-

ties. And if herewith you have no satisfaction, that then you would in a loving and brotherly way, seek to shew us wherein we fail. And we hope, that though we are subject to error, yet we shall not be *Obstinate*: But blesse the Lord for such precious *Balme*, as will not break our Heads, but tend to *Heale* us. And shall remaining, *Yours, &c.*

Of

OF THE  
USE A  
To be made of  
BAPTISME.

*QUESTION.*

**W**E know somewhat how to make use of the Lord's Supper ; but what use should be made of BAPTISME.

*Answe.* Some hints you may have, what use Believers may and should make of their Baptisme, for some Comfort to them ; both in respect of their Justification ; and secondly, their Mortification ; and thirdly, Sanctification ; and fourthly, Resurrection ;

*Answe.*

particular, from this Relation  
Differerſe, that followeth.

A Jew convert.  
et, his Confeſſion.

¶ Heb. 10. 23. in his Confession (4) of his Gr.

1 Tim. 6. 12.

¶ Six Principles Having professed his (6)  
in Heb. 6. 1,2. Faith or believing in God,

and in Jesus Christ by the Holy Spirit; and his Repentance from dead Works, Comming then to the third Principle, which followeth next after Faith and Repentance (in Heb. 6. 1. 2.) namely, The Doctrine of Baptisms; He said

¶ Many years to this effect.

His words.

Baptisme is Gods Ordinance  
for them to believe in God  
with

with (a) all the beasts and birds <sup>a</sup> Acts 8: 37;  
<sup>b</sup> 38.

*Repent* (b) confessing their sins. <sup>c</sup> Mat. 3: 5. 6.

*It is Baptisme of Penitence* <sup>d</sup> Luk. 3: 3?  
 for Remission of sinnes (c). <sup>e</sup> In d His agrees with  
 Baptisme blyvours and (d) Dipp. Mr. Daniel  
 into the water. For he went from Rogers, in his  
 Balaam Baptis, which signifies two sac-  
 te dip; and so Baptismos in ments, 1. part  
 Greek, is Dipping, in English: <sup>f</sup> 5. chap. 8. Dur-  
 (In Dutch John Baptist is cal- fters, pag. 177.  
 led JOANNES de Douper, Dip in water  
 Iohn the Dipper, and Mat. 3: <sup>g</sup> as the Macruf  
 6. gedoupt in den Jordaan, act. The word  
 he dips them in Iordan. <sup>h</sup> (Ramus) notes  
 it. The Greeks

wanted not other words to express any other act (besides  
 Dipping,) if the institution could bear it. What Re-  
 semblance of the Buriall, or Resurrection of Christ is in  
 (Sprinkling.) All Antiquity, with Strabon, confirm  
 that way: And what Bp. Joseph Made in Dicribe on Tz. 3:  
 5. saying: I add, becaust perhaps some menes faciles are cor-  
 rupted therewith, Then there was no such thing as sprinklings  
 or Rantismos used in Baptisme, in the Apistles dayes, nor  
 many Ages after them, so Jo. Calixton on Mat. 3: 6. Pi-  
 cator on Rom. 6: 4. and on Joh. 3: 23. Acts 8: <sup>i</sup> 38. Cal-  
 vin shewes that then was the manner of Baptisme by Dipping  
 the whole body under the water.

Hence when he was baptised, he would not have it by Sprinkling, or pouring on of water. But by going into the water, and Dipping into it. As when the (e) Eunuch the Moorish, <sup>f</sup> Dutch <sup>g</sup> Ethiopian, or (f) Blackmore baptized, Philip and the Blackmore went into the water; and there (g) he dipped him.

Thus also Dinah Maf-sah a Blackmore, was lately Baptized, or dipped (for so the word is in English :) The third Moneth calld May, 23<sup>d</sup>. day, 1649.

In

In 1641. In the  
XXII<sup>th</sup>. of the Moneth  
call'd July, vulgarly:

**M**R. Robert S. in a great Congregation ( where Mr. Carter with others had used to meet in the forenoones) Mr. Jesse, and the Church with him, there meeting with many others, in the afternoone; he laid before them The confessio  
of Mr. Robert  
S. in a humbl  
manner. all, voluntarily, to this effect; When H. Jesse had propounded; *that if any had some Case of Conscience, or some Scripture they desired to have opened, of the Lord gave him understand- ing therein, to answer them* Mr. S. there in a serious, and broken-hearted manner, said so

I have been this day greatly  
profest in spirit, to speak some-  
what openly herein this Congre-  
gation. And since was urged  
in my spirit so often, I would have  
smothered it, thinking that  
some would count it my folly, and  
not seasonable.

*But indeed bear with my fol-  
ly, if you so count it; For the*  
<sup>s Jer. 20. 9.</sup> *word (a) was as fire in my  
bones, and I was weary of  
forbearing, and I could not  
keep it in; though I would. It  
is this.*

*I have been long convinced,  
that the Baptisme of believers  
in water, is an ordinance of Je-  
sus Christ that they should en-  
joy, to be conformed thereto unto  
Christ, who desired Baptisme;  
and said, So it becomes us  
to fulfill all righteousness (b).*

Nos

now that I would judge others  
 than are Godly, that differ in  
 this point; or to have any lesse  
 affection unto them for it (c) : <sup>c Rom. 14.1.</sup>  
 But I judge my selfe, that I have  
 too long neglected this Ordin-  
 nance of Christ; And I feare  
 least my neglect herein, after  
 such conviction, being (d) <sup>d Publick</sup>  
 knowne unto many, might be an <sup>fault, publick-</sup>  
 occasion of hardning many a-  
 gainst this practise, by mine ex-  
 ample, that hath been so pub-  
 licly known. And therefore I am  
 thus pressed in my spirit, to make  
 this (d) publick Confession of <sup>As Gal. 2.13.</sup>  
 my sinne therein, for the better  
 satisfaction of such persons, as  
 might else receive the more hurt  
 by my example. And now my  
 heart is made willing and desi-  
 rous so (e) delay no longer; but <sup>e Acts 22.16.</sup>  
 to enjoy Baptisme upon the first  
 opportunity that may be for it.

Only

Only this, in regard of this my negligence; If as yet you are not satisfied, if there be any thing else to be done by me, according to the Rule of Christ, or if you knew any other cause that might as yet (f) binder me, I desire to hear your judgements about it.

*Act. 8. 37.*

*c Act. 8.  
ver. 38.*

*b John 3. 23. Act. 8. 37, 38. water there, that is convenient for Baptisme.*

And

And some of those that heard this, were the more stirred up, and desired that they also might then partake of the same Ordinance. Which was accordingly performed to them, the first day of the same week, viz. 1649. the V. Moneth. July 27th. in manner following.



## 1649. The fifth Moneth, vulgarly calld July 27th.

These four persons,

(i) Robert S.

*is Person then  
baptized.*

Joanna W.

Henry B.

Elizabeth D.

Before other godly persons, each of them were Questioned about their [k] believing in God, and in Jesus Christ. Also about their [l] Repentance; and about the Na-

*4 Acts 8. 37 &*

*38.*

*1 Mat. 3.1. 5,6.*

ture

INTYME OF  
BAPTISME.

¶ Heb. 10. 22.

¶ Luke 3. 3.

and *Vse* [m] of Baptisme which also was further declared to them specially, that Baptisme is for persons, that through believing the great love of God, thereby have their heasts purifid from the love of sinne, that cost the blood of Iesus Christ. In token hereof, their [m] bodies are to be washed in pure water, as a signe of their Repentance, and [o] Remission of their sinnes; and as a token that Christ in his person when he dyed, and was buried, and rose againe, did sustein the person of them, and of all his elect: that then these, (and they all) were crucified, and died with Christ, were buried with him, and arose with Christ: that upon [p] this Ground, these are allowed by Christ, this Priviledge; to enjoy this token thereof in this Ordinance; wherein by a Representatiōn thereof; these were to be (as it were) dead, and buried, in their being Dipped to be under the water; and of their being Risen with Christ, in their then rising againe out of the water;

p See all this fully, in Mr. Thomas Goodwins Book of Christ set forth. Sect. 3. chap. 6.

water<sup>-1</sup> as it is said in *Remarks 6. 3.*

4. How shall we that are dead  
to sin, live any longer therein

[q] Now that they were dead, they <sup>q Rom. 6.3</sup>  
professedly shewed [in that] they  
were buried with Christ in Baptis-<sup>Col. 2.12</sup>  
me; as in a signe: So in Colossi  
2. 12. It is said also, Buried with Col. 2. 12.  
him in Baptisme. Wherein also y<sup>e</sup> 2 Cor. 10. 12  
arose with him.

And thus it prefigures also the ~~Re~~<sup>ri</sup> ~~surrection~~<sup>resurrection</sup> of our bodies from the Graves ; as Christ arose from his :

As tis said 1 Cor. 15. 29. Elſe  
what doe they that are baptiz'd  
for dead, if the dead rise not at  
gaine? Seeing that Baptisme re-  
sembles not onely Death, but Rifeing  
again after

*Quod si Alfa, what is meant by Mat. 28. 19? Baptismus in tri ummo [r] ?* to Gr.

*Ans. The Name of the Father.*

and Sonne, and Holy Sp̄it? Namely, shat these professing God to be the Father of all, and their Father, Christ the Son of God their Mediator and Ransomer; and she

Holy

Holy Ghost, or Spirit their teacher, Leader, and Sanctifier : they henceforth should be as these that have  
 Rom. 11. 1, 2. ♂ yielded up themselves as living Sacrifices unto God, to be no  
 & Cor. 6. 19. more their owne [t] but his that  
 20. hath given his Son, and that gave  
 himselfe for them : to deny them-  
 selves. 6. 3, 4. selyes, to be dead to sinne [x], and  
 to the world. and to live and walke  
 Luk. 9. 23. in the Spirit ; { w } and be led by  
 him.

*Quest.*

Qu. These were demanded, Whether they desired to be baptized on  
 20. 8. 36. on these Grounds? or what moved  
 them to desire to be baptized?  
 Heb. 11. 6, 7. That others might see and know,  
 & Cor. 13. 29. whether they had faith for what  
 they were about to practise ? that  
 they did it in Faith ? For what is free  
 of Faith, is sinne. *Romans 14. end.*)

*Ans.*

*Ans.* Each of them in particu-  
 lar testified their consent, and their  
 particular Motives hereunto.

Mat. 3. 6, 7, 8. Also that their *fruits in their*  
*lives did bear good testimony here-*  
*unto,*

unto, it was testified either formerly,  
or at that time, to the *Baptizer*.

Thus there being sufficient *satisfaction* concerning each of them, and no Let why they should not be *Baptized*: After *Prayer* made with 1 Tim 4<sup>4,5,6.</sup> *praises*; and renewed *exhortations*, and *prayer*, when they were ready to be *baptized*; This was solemnly *performed*, where there was much water. After which, Conclusion was with *Prayer*, *thanksgiving*, *exhortations*, *Consolations* against the *Temptations*, that now they must expect to meet withall; (as *Iesus Christ* was tempted presently after his *Baptisme*; and so was the *Enmity*.) This was done the day and year last before said.

The good Lord *bleffe* his owne *Ordinances*, for good unto them and to all his. *Amen, Hallelujah.*

Mat. 3. end.  
Mat. 4. 1, 2.  
Act. 8. 39.

QUESTION:QUESTIONQUESTIONQUESTION

T W O  
Q V E S T I O N S  
Sent up to  
**LONDON**  
Out of the  
**COUNTRY,**

About joyning with the  
unregenerate in Family-  
Prayer.

*With Resolution thereof.*

The Questions about which you do-  
sire to have satisfaction are,

First Question.

**VV**Hether I may warranta-  
bly joyne with others, in  
their Family in prayer, and other  
Duties, if there be two or three  
whom

whom I judge faithfull, and divers others present that appears to be profane, or unregenerate?

The second Question.

**W**Hether I may admit in mine owne Family, to prayer with me, any wicked person, though never so near: as son, Daughter, &c?

*Answ.* These particulars, and many others of like nature (that fall in with these,) are commonly practised by most Christians generally, without any Question, or sifting them, to see the warrantableness by the word for what they doe: taking up (or proceeding on in) matters of Religion upon trust; serving and worshipping the Lord, according to the Precepes, patterns, or customs of men; rather then by a sure Rule. Some have Doubts and Checks about these, and such like; but resist, oustrugge, and stifie them: least if they should enquire.

*Answ.*

MAT. 15. 9.

L 2 and

and then find no warrant, they should then sinne against greater Light, not knowing how to avoid it, unlesse they should bring more trouble (as they think) upon themselves.

Many sad gripings and Conflicts have some hereby, their owne hearts condemning them, of flying the Light, and of chasing sinne rather then affliction; (which Moses would not doe. *Hebr. 11. 26.*) thus nourishing the seeds of evill turmis, as if the wayes of God were grievous, or as if searching for Light and truth, should or could doe the Saints any harme: which thoughts we should abhor. *I Job. 5, 3. Psal. 119. 128.*

*Such doubts resolved by these Conclusions.*

Now for the more clearing these Doubts, and for better Resolution to those two, and the like coincident Questions; I shall intreat you to consider with mee these Conclusions: by which (I hope) the Lord will give your tender heart some satisfaction.

*Conclusion*

*Conclusion 1.* It is the Duty of all *the Saints*, by all lawfull meanes (so farre as in them lieth,) *as they have opportunity*, *to doe good to all*, Gal. 6. 10. yea to worke, to take paines about the furthering of *Good*; *Good* in generall, spirituall *Good* therefore, must not be excluded: *Good to all*, even to the unregenerate, and wicked; and not to *the household of faith* only, Gal. 6. 10.

This is confirmed to us, as *first* by that forenamed testimony of Galat. Mar. 5. 45. 6. 10. So *secondly*, by the *Pattern* of God the Father, which Christ to this end propounded to us, to imitate and follow, as we would be (and be accounted) *the Children of our Father which is in heaven*, which makes the Sun to shine, and sends raine on the just, and unjust. *Thirdly*, by the example of Christ himselfe our Saviour, who shewes forth *a willingnesse to have all men* (where the Gospel comes) *to be saved*, and *to come to the knowledge of the truth.*

Mar. 6. end.

*1 Tim. 2, 3, 4. Mat. 16.15. Luke  
10. 5. 2 Pet. 3. 9.*

Fourthly, By the warrantable Pastors of the *Saints* in the Scriptures, who performed this Duty. *Act. 8. 4. 4. Acts 11. 19. 20. 22.  
Acts 27. 35.*

ad. Especially  
to their owne  
Family.

*Conclusion 2.* This Duty the Saints are to performe in a more speciall manner, towards such as they have any more speciall relation unto, or that by any bonds, we are more bound to tender the good of: as those that are our owne, especially those of our owne family. *2 Tim. 5. 8. Gen.  
18, 19. Is. 24, 15. Psal. 101. 2,  
6, 7. and the fift Commandement.*

Viz. The  
word, spirituall ther's  
Discou're,  
Prayer, Praj'r.

*Conclusion 3.* These (amongst o-  
ther, spirituall ther's) are lawfull meanes of further-  
ing good; and may, and shoud be  
used (as opportunity is, and as wi-  
dome shall direct) towards the par-  
ties above said, wheret of our own  
house, or others, namely *Reading*,  
*or opening the Scriptures*, *wher-  
ring them*, or applying them to  
such. *Acts 11. 19. 20. Deut. 6. 6.*

*Reasoning*

*Reasoning* and discoursing about  
spirituall things. *Act*s 11. 19, 20.

*Act*s 18. 4, 5, 25, 26, 28. Yea,  
though w<sup>t</sup> wicked and wretched  
ones : exhorting , perswading , or  
beteaching such, *Act*s 19. 1. 9.

2 Cor. 5. 13. 20. 1 Tim. 2. 2, 5.

*Praying* to God, or *praying* God :  
and that not inwardly and secretly  
only, but with outward expreſſions ;  
with an audible voyce ; this being  
one good meaneſ that the Lord uſeth  
for affecting others, convincing , a-  
basing , and instrucciſng of them ;  
thouſh there be none but one or two  
believers amongst many that are un-  
regenerate, or wicked Persons. This  
did *Paul* amongst the rude Saylers  
and Souldiers. *Act*s 27. 35. so *Da-*  
*vid*, *Pſal.* 119. 46. This did  
*Stevens* amongst many oppoſers, be-  
ing alone : he kneeled down amongst  
them, and prayed to the Lord with  
a loud voyce, in their behalfe : *Act*s  
7. 39. 60. *Act*s 26. 27. 29. so  
*Paul* also, *Act*. 28. 8.

*Conclusion* 4. As all these, and

L 4 such

All best, especielly to their  
owne house.

such like spirituall meanes, may be used for spirituall good towards others, as opportunity is; so they must be used by the faithfull, especially in their owne Family, towards their Children, aud houesold, and such as they have speciaall relation unto: as Abram. Gen. 18. 19. Hester. 4. 16. Joshua 24. 15. 2 Tim. 3. 14, 15. 1 Tim. 5. 8. doe prove by consequence: for if temporall, then spirituall good things (such as are before named,) are to be procured or them.

Yea, and as I conceive these Duties [ of instructing the houeshold to [ \* ) teare and serve the Lord, and of provoking, and [ a ] urging them, and of prayer, and giving thanks,] are not onely required of the Lord to be performed by the faithfull; but are also required of him at the hands of all Parents, and Masters of Families whatsover, even of the [ b ] unregenerate: so farre as they may be convinced by their Naturall Conscience, and by the Creation and pro-

\* Eph. 6. 4.

a Gen. 18. 19.

Din. 3. 29.

Ezr. 7. 25, 26

b Rom. 12. 15.

c. 2. 3.

Jer. 10. 25.

Providence of God. *Rom. 1.18.21.*  
*c. 2.14. Acts 17. 24. 27.* which Duties, if they neglect, they slight and reject Gods sovereignty over all creatures, and provoke him to wrath against them thereby: and therefore must give account for that neglect, 5th. Commandement. *2 Cor. 5. 10. 11.*

*Conclusion.* 5. Such spirituall Duties as are before named, may be performed in any place, when opportunity serves, *1 Tim. 2. 8.* it may well there be rendred *in any place*; as the same word elsewhere is to be taken. *Matth. 19. 26. Mark. 4. 23. Psal. 103. 2. Ezek. 18. 11.* with *v. 13.14.* If *in any place*, then upon occasion, even in *Consecrated places*, when the opinion of more holinesse there then elsewhere, ought seasonably to be *abolished*: as the Church in Jerusalem with the Apostles met in the *Temple* there, after Christs death: *Acts 2. 36. 43. 46.* with *Job. 4. 21. Col. 2. 14. 20.* Thus *Paul in Athens on Mars-*

*Mars-hill. Act. 17. 17. 22.* the earth being the Lords, and nothing uncleane of it selfe. (*But this must be with some CAUTIONS, that follow the eighth CONCLUSION.*)  
*1 Cor. 10. 28. Romans 14. 14.*  
*1 Cor. 9. 21, 22.*

*These Saints  
may joyn.*

*Conclusion. 6.* In what places soever spirituall Duties are lawfull to be performed, there the Saints, (one, or mo) may lawfully joyne in any warrantable service for edifying. *For instance;* If *Paul* might preach on *Mars-hill*, (a place dedicated to that Idoll-God *Mars*) *Act. 17. 22.* or if *Peter* might preach and pray in the Temple, after Christes death had abolished its holiness, which many saw not; (*Act. 6. end. Act. 2. 14. 46.*) Or if *Paul* might pray, or give thanks amongst them in the ship, *Act. 27. 35.* then one, or two, or more of the faithfull might lawfully joyne together in the Duty with them; two *Cautions* being also here obserued. (*Personall feelings* argue not communion therin, by others present.)

*Com-*

*Conclusion 7.* Where the Saints cannot performe all the Duties that Christ calls for purely, and where the Church is disorderly, and confus'd in the duties, that are proper and peculiar only to Churches (as in the Church-Censures, and Government, the Chuiches Offices, and officers, the Lords Supper, &c.) there the Saints are called to forfake such a Church-State, & to seek to enjoy all purely else-where, either in the same place, as *Acts* 19. 1. 8. 9. 1 *Cor.* 1. 1. & 11. 2. 23. with *Acts* 18. 1. 4. or ellicewhere. *John* 15. 14. *Psal.* 119. 6. 2. *Chron.* 11. 14. 16. with 13. 9. 10. *Revelations* 8. 4. *Eph.* 5. 11. *Psal.* 84. 1. 10. *Eccles.* 4. 10. 1 *Kim.* 8. 53.

*Conclusion 8.* Though there may be a lawfulness and usefullness of such performances: yet is there great danger of manifest sinne, in or about the same, if some *Causi- Egitib Causi-*  
*ons* be not observed: which should *au beraim*,  
not cause us to neglect the *Duty*,  
but to looke up to Jesus Christ as  
for

for to pardon our failings, so for his  
inabling us therein.

**The Cauitions are these :**  
namely, touching the

1. *Persons* with whom we  
joyne.
2. *Adjuncts* of the Duty.
3. *Manner* of expression  
therein.

**1. Of Persons.**

**I. Caution.** Touching *Persons* with whom we performe Duty, or joyne therein ; we having a *Liberty* that we *may* doe it amongst all sorts of people, as aforesaid, we are to make use of this *Liberty*, where in Christian wisdome we judge God may thereby have glory, we or others may receive good, or to prevent the contrary. Whereas if it appeare , that generally they will scoffe at it ; Such *Pearles* are too good to be cast afore *Dogs*, and *Swine*. *Math. 7.6.* but we must not count all that are unregenerate in

in that number ; for that's contrary to that is manifested by those Scriptures before cited, in the first, second, third, fourth *Conclusions.*

2d. *Caution* touching the *Ad-*  
*juncts* of the duty, or things accom-

panying it. We must beware that we yeild not to any unlawfull or inexpedient condition or action , for the performance thereof, or joyning thereto : as to countenance the *Masse*, or any *superstitions* or inexpedient Gesture, to the end we may heare good Sermons, &c. For, we must not doe the least evill though to injoy, or doe the greatest good. *Roms.* 3. 4. no pretences will serve in that Case. *I Sam.* 15. 15. 20.

22. *Ier.* 8. 9.

- 3d. *Caution*. Touching the *Man-*

*ner* of expressions especially in prayer: 3. *Manner*  
in a Church of *Saints* ; he that *of expressions in*  
prayeth in the name of the *Church*, *Prayer.*  
may use generall phrases, as *We*, or  
*Us*, &c. As, *we beseech thee*—; *we*  
*confesse*—; *we bless thee*—; in peti-  
tion, in confession, or in thanks-giv-  
ing;

ing; though many others unregenerate come into their assembly, and be with them; seeing it is the prayer of the Church. But in some other mixed company, though prayer may be, yet not without *Cantions*.

Some things are generall, and concerne all, whether regenerate, or unregenerate; These may be mentioned in generall; yet warily expressing that *in the name of all present*, which belongs to all; and no more: as to this effect: First in Petition; *O Lord remember poor wretches in Mercy; Convince us of our finnes, our empynesse of any good or ability to doe any thing aright; Subdue us: Reveal thy selfe, thy Sonne, thy Mysteries of Christ more; Direct, protect, provide, blesse us in soule and body with all necessaries; our Land, All our Rulers, all thy people, Churches, Sufferers; Fit us for all tryalls, &c.*

Secondly, In Confession: *we are by nature shun. We have sinned against*

against Law, Goffell, Spirit ; neglecting and omitting many opportunities, failing in Duties ; we deserve thine anger, thy wrath ; we have cause to bewail ; our minds are very blinde, our hearts hard, softens them. &c.

Thirdly, So in Thanks : What cause have we to be thankfull ? that when we deserve thus yet thou hast spared, loaded with benefits, us, our Land, our Rulers, friends ; formerly this day, &c. Such like expressions : rather then to say in the name of all ; We beseech thee ; we confess, we bless thee, &c.

2. Some things are proper to the Regenerate ; Some things to the unregenerate ; which have need to be accordingly expressed ; and not confounding them ; but using such Distinct expressions as these, or the like.

First, What wonderfull Mercy it is, that thou hast quickned any of us, that were all as dead as others, and given us thy Sonne, and

all things or we, thy servants,  
 whose hearts thou hast renewed,  
 &c. Desire we may walk worthy,  
 &c. Or, where thou hast begun  
 that good, worke, goe on. And  
 where thou hast not begun, Oh  
 that thou wouldest begin! Make  
 such restless, Let not any earthly  
 comfort satisfie such. Oh quicken  
 such, &c. and the more thou hast  
 done for any of us, oh that we may  
 be the more humble, faithfull, gen-  
 tle, patient, meek, abounding  
 the more in all good! &c. not de-  
 spising others, but rather admir-  
 ing the riches of thy grace to us,  
 who were as bad as others by na-  
 ture; therefore as a gracious God,  
 be pleased to remember the aged,  
 the fruit of the wombe, the sick,  
 such as are married, and the affe-  
 ctions of us all, &c. this day, and  
 the rest of our few dayes; At last  
 receive us to thy selfe, &c. for the  
 Lords sake; or for Iesu Christ his  
 sake, or, for the merits of Christ  
 Iesus thy deare Sonne, in whom  
 thou

thou art well pleased ; or in whom  
thy soule delighteth, &c. rather  
then confusedly to say in the name  
of all ; We blesse thee for our rege-  
neration, for our Interest in thy  
Sonne, our Sanctification, &c. Or  
oh Lord our God, &c.

Quest. 1. But here a Question or Quest. 1.  
two more may be moved , that had  
need to be resolved. Suppose the  
Mr. of the Family, or some other  
party that prayeth, where I am in  
company , shall not observe these  
Caution : what shoulde I then  
do ?

*Answ.* This may be his failing for  
want of some light in this particular,  
but is no sufficient let or bar to me :  
this not being my finne, but his per-  
sonall failing. As suppose the Preach-  
er, whom I occasionally heare for  
my edification , shall call the place  
here, where the mixed multitude  
doe meet, Gods house, his Temple,  
his Sanctuary : or one that I joyne  
with in Discourse - if he calls the  
*Day Sunday, another Monday, or*

*If the person  
praying obserue  
not the Com-  
muni-*

M speake

speak of such *holy dayes*, &c. Is this a sufficient cause that I should not hear him, or joyne in discourse with him? I think not, if I be a member of the same Church with such a one, or judge him faithfull, it is my Duty in my place to seeke his information, by the best meane I can: if he be no member of a gathered Church of Saints, nor I bound by some other relation to him, then I am not tyed to it; but free to speake to him of it, or to forbear, as there is hope of good, or feare of some hurt some way by speaking of it to the party; the cause in this and the former, is in this alike, in the kind; though the Degree of our trouble be the more in prayer, it may be our grief, and not our sin.

Ques<sup>t.</sup> 2.  
~~be be unte  
2medij~~

*Ques<sup>t.</sup> 2. But suppose I feare that he that is the mouth in prayer, is unsound at the heart; or prayeth coldly, and faileth much in it; what should I doe?*

*Ans<sup>w.</sup> The Acceptation of the prayers of such as joyne with others, depends*

*Ans<sup>w.</sup>*

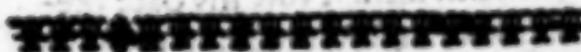
depends not on the soundnesse or unsoundnesse of the other party ; or on his fervency or coldnesse. *Every man must give an account to God for himselfe.* Rom. 14. 13. Gal. 6. 5. Eze. 18. 20.

2. Where it is the Husband, Father, or Master, &c. that prayeth, there is a neerer tye to the household, or Sojourner : there or else where, if I be fully periwaded that my joyning with them, tends to Gods dishonour, or to their prejudice, or hurt ; its more wisdome to forbear. But desiring Gods direction, if it seemes to tend to Gods honour, or prevent his dishonour, and prejudice against my selfe, or the truth ; or to further their good, with whom I pray or joyne, I no wayes partaking in their sinne ; there I may and ought to joyne with such. Now my bare presence when and where I am called to be, and I ought to joyne, ( as in the last Case) cannot make me partaker with the sinne or failings of others there, unlesse some other way, I te-

2.

sticke my liking to them, or inwardly approve them, or neglect admonishing such, as I am bound to admonish. As when I am called to buy and sell things in a shop or Market, and heare many oathes, and sinfull expletions, or else unseemely fashions, or the like; doth my bare presence there, make me partaker of such sinnes? No sure: my calling [REDACTED] by my warrant; it may be my greate, not my sinne, as aforesaid.

*This yo<sup>r</sup> true my present thoughts in answ<sup>r</sup> to your two Questions; That which we see not, the good Lord teach us; and give us a right understanding in all things.*



A

# LETTER

From some Christians in  
LONDON,

To Further  
LOVE among Christians in the COUNTRY,

That by some Difference in judgement, had disturbances, hindring Edification.

Written ANNO 1642.

To the Church of God in C.

*The Brethren of severall Churches  
in London, desire increase of  
Love, with growth in all Grace,  
through the Knowledge of our  
Lord Iesus Christ.*

Right Dear and Beloved,

Our hearts have had great cause  
of rejoicing, having heard  
M 3 of

of that abundant Grace and goodnesse, that the God and Father of our Lord Jesus Christ, hath magnified towards you in him, in giving you the sweet favour of the Knowledge of his Deare Sonne, and of his Church [a] Order and wayes: and willingness also and readinesse

**¶ Col. 2. 5.** to [b] joyne together in his Name,  
**¶ Acts 9. 26.** c. 5. 13. to walk therein.

**¶ Matth. 18. 15.** 20.

But alas: how hath our joy been abated, and our sorrow in your behalfe encreated, since we have heard,

**¶ Mat. 13. 28.** how the [c] Envyous one (the Devil & Cor. 11. 3. vill) through his [d] subtillty, hath sowne Tares of division amoungst you!

Full well he knoweth, that Love tendeth to [d] Edifying, and to the enlarging of Christs Kingdome; and so to the destruction of his owne. His usuall course therefore is, (as it still hath been in [e] severall Churches) to seeke to make Breaches upon love, and that with great and lamentable successse. Thus did he of old, and still he doth; sometimes

**¶ Jam. 2. 15.**  
**¶ Jam. 4. 7.**

times by meanes of Differences of  
Indgement, so eausing Difference  
of affection , (Rom. 14. 2. 4—)  
Sometimes by too much exalting of  
some Teachers , so the despising  
of others , ( 1 Cor. 1. 10, 11.)

Oftimes by so [ f ] diseasing, or <sup>f</sup> Tim. 6. 4  
madding of people , as to cause a Greek,  
doting upon Questions, and strifes  
about words ; ( as if that were the  
only or maine thing to be looked at ,  
and contended for : ) whereof com-  
meth envie , strife , revilings ,  
evill surmisings , perverse dispu-  
tings , &c. filling the head with no-  
tions , and expelling from the [ g ] <sup>g</sup> Heb. 13. 9.  
Heart holy affections ; as wofull  
experiences still declare .

We therefore beseech you, Deare  
Brethren , if [ b ] shere be any <sup>b</sup> Phil. 2. 1.  
Consolatiōn in Christ , if any com-  
fort of Love , if any fellowship of  
the Spirit , if any bowells and mer-  
cies ; that you would stady to ful-  
fill our joy againe . Oh looke up  
to our Lord Iesus Christ , that he  
would fill you from his [ i ] ful- <sup>i</sup> Col. 1. 19.  
M 4 neſſe , <sup>Col. 1. 9, 10</sup>

ness, with Wisdom, Love, and  
 & Col. 3. 12. [k] humblenesse of minde ; that  
 13. you may not give [l] place to the  
 Eph. 4. 27. Devil, and his devices ; nor to  
 any selfishnesse, or any unfeasable  
 or disorderly love-hindring, or  
 relenting Course whatsoever, under  
 Gal. 4. 17. appearance and thoughts of [m]  
 Rom. 10. 2. zeale for [n] God and his Truth.  
 \* Rom. 16. 17. But that wifely "marking, warn-  
 || 2 Thes. 3. 6. ing, and ( if caute be ) || with-  
 11. drawing from such disorderly  
 Rom. 16. 17. make-bates, and [\*] division-  
 2 Tim. 3. 3. makers ; and yielding up your selues  
 wholly to Iesvs Christ, who hath  
 || 2 Thes. 4. 9. bought you with such a price ;  
 10. you may be lead by his good Spirit,  
 \* Phil. 1. 9. to " abound in love more and more,  
 1 Cor. 13. 7. and in love to [o] beare with each  
 Col. 3. 13. other, and forbear one another,  
 so farre as the Lord would have you,  
 p Rom. 14. 3. without despising, [p] judging,  
 7. 10. or condemning one another, in such  
 things wherein you differ in judge-  
 ment, and so in practise ; accord-  
 ing to the Rule of Christ by his A-  
 postle, Rom. 14. and 15. and Co-  
 los.

Is. 2. 16. and Phil. 4. 2. which  
 places, through [y] you know them, & Pet. 1. 12.  
 we reminde you off, and commend <sup>& 3. 1.</sup>  
 to your further serious considerati-  
 on. Beseeching each of you in the  
 Bowells of Jesus Christ, that you  
 would measure [r] to others; and <sup>Mt. 7. 2. 12.</sup>  
 so deal with them in all such Cases,  
 as you would be dealt withall in  
 the like; forbearing to urge others,  
 and to preffe on them, what at pre-  
 sent they being otherwise perwaded  
 of, are not then [f] capable to <sup>1 Cor. 3. 12.</sup>  
 receive; as you your selves in such <sup>Hebr. 5. 11.</sup>  
 cases would have others forbear <sup>12.</sup>  
 you, till there be a fitter season.  
 Considering that through the *Dregs*  
 of the old *whorish Cnsp*, that our  
 Fathers and we have drunke off;  
 there remaineth in us still, such a De-  
 gree of [t] *Drunkenesse*, whereby <sup>Rev. 17. 2. 1.</sup>  
 we are apt to be still, (as we have  
 been,) as confident and, obstinate  
 (*even to death*) in an [u] *error*, <sup>u Act. 26. 9.</sup>  
 as others are of the *Trutb*. And in <sup>Jo. 16. 2. 1.</sup>  
 that time, we cannot endure to be  
 crossed and thwarted; till the Lord  
 shall

shall make us sober, and capable ;  
 Phil. 3. 35, and then [w] reveal even that unto us.

Now that we might not be wanting in any duty of *Brotherly love* towards you, we have thought good thus to write unto you ; and here  
 Acts 11. 22. withall to [z] send unto you our dear  
 & 15. 2, 25,  
 32.  
 Acts 16. 4, 5.  
 2 Cor. 8. 19,  
 22.  
 Rom. 16. 1, 2.  
 & Mat. 5. 9.  
 Heb. 12. 16. you would earnestly seek and [a]  
 Greek,  
 Six sad conse-  
 quences of Dis-  
 agreement of  
 Believers.

and faithfull *Brother* — the *Bearer* hereof, who is desired purposely to come unto you ; to exhort, beseech, and in the Spirit of love and meeknesse, to persuade you hereunto, as the Lord shall direct him. Humbly entreating you, in the name of our Lord Jesus, that you would receive [y] him in the Lord in all love, as becommeth *Saints* ; and accept of this our love towards you, and of his holy endeavours, of furthering what in him is, a [z] blessed *Peace* and sweet *Harmony* amongst you. And therefore that  
 pursue after peace and Love : least by your disunion and disagreeing, their sad and lamentable Consequences

quences should ensue.

<sup>b</sup> 1 Pet. 5. 8.

Viz. 1. Least [b] Satan our watchfull and subtle Adversary, should get a greater Advantage <sup>c</sup> 1 Cor. 1. 22. against you and us, then as yet we are aware of.

2. Least it be told in Gath, and published in the Gates of Askelon, least the Philistines rejoice, least the uncircumcised triumph [c]. <sup>c</sup> 2 Sam. 1. 20.

3. Least the Holy Spirit of God, { by which ye are sealed to the day of Redemption,) should be grieved by you [d]. <sup>d</sup> Eph. 4. 30.

4. Least the [e] Churches of Saints, and all such as wish well to <sup>e</sup> 1 Cor. 14. Zion should be sadded by you, <sup>f</sup> 1 Cor. 2. 21. whom you should not make sad. <sup>g</sup> Eze. 13. 22.

5. Least hereby there be stumbling blocks laid by you, in the way of the [f] blinde, and so you f Lev. 19. 14. [g] turne back many from the pure wayes of the Lord, to walke in g 1 Sam. 26. 18. crooked and dangerous pathes. <sup>19.</sup>

6. Least thus the Name of our God that is called upon us, which we

we should exalt and glorifie, should  
by meanes hereof be dishonoured  
and [b] Blasphemed.

b Rom. 2. 20.

24. Ezek. 36. 30.

23.

*The Con-  
clusion.*

Now the God of Peace, that  
gave his owne Sonne to the death  
for us, to reconcile us to himselfe  
when we were Enemies, prevent, or  
beat, all these and the like Evills;  
and make you like minded one to-  
ward another, that you may as the  
[s] Elect of God, put on bumble-  
nessse of mind.— forbearing one an-  
other, and [k] forgiving one an-  
(Which is other, if any have a quarrell a-  
spoken first of gainst any: like as Christ Jesus  
his visible forgave you; (even ten thousand  
Church; as much as any Talents,) That [l] so by loves a-  
others.) bounding among you; First you  
I Precious may be greatly edified [m] and en-  
Fruits of creased. Secondly, [n] Satan may  
Love. be resisted.

m. 1 Cor. 8. 1.

Eph. 4. 16. 2, 3.

n Jam. 4. 1. 5.

7.

o 1 Pet. 2. 15.

p 1 Pet. 4. 8.

34.

Thirdly, the [o] Adversaries of  
the Saints and Truth, may have  
their mouthes stopped.

Fourthly, that [p] the Spirit of  
Glory and of God may rest upon  
you.

*Fifthly,*

(173)

Fifthly, that that which is [q] <sup>9</sup>Hch. 12. 13.  
holing, may not be turned out of  
the way, but rather may be healed.

Sixtly, [r] that the Churches, Psal. 35.27.  
of Saints (and their wellwishers) Psal. 70.4.  
may say, let the Lord be magnified.

That at the *returne* of this our  
*Brother*, we may hear such joyfull  
tidings, (which we are not out of  
hopes of,) that with one Mouth and  
Heart we may glorifie our God:  
Which is the humble and earnest  
request of

Your tenderly loving, (though  
now upon this occasion, sur-  
rowing Brethren.)

H. J. T. T. R. S.

R. C. J. J. W. R.

London the 3d. Moneth.  
the 12th, day, 1642.

MOE

MOE  
 OBJECTIONS  
 ANSWERED,  
 ABOUT  
 COMMUNION  
 Together  
*By Believers that differ about*  
**BAPTIME:**  
 Which should have bin  
 put before the last line  
 of page 128, ].

Obj. 18. Obj. 18. I Must have no fel-  
 lowship with the  
 works of darkness, nor partake  
 with them in their sins; but I  
 must bear witness against them.  
 Ergo.

Answ.

*Answ.* This *Objection* supposeth, First, that it is their *gross* sinne, thus to hold forth the *Lords death*, unlesse they doe that first, which they have not faith to doe.

Whereas the contrary is proved in *Answers* to the third, fourth, sixth, 12th, 14th, and 15th. [a] Obje-

<sup>a</sup> See pag. 85,  
87, 97, 98.  
<sup>b</sup> with pag. 110.

tions before, as there you may see. Secondly, *It supposeth*; that if such as are about *Ordnances*, in 123. 125. knowledge and practise more right and sound, doe hold Church-fellowship with such weaker Christians therein, that it is a sinne. The contrary is proved [b] before, pag. 123.  
123. and that the debarring [c] of such is a sinne. pag. 106, 111. <sup>b</sup> pag. 108.  
<sup>c</sup> pag. 106.

Thirdly, *It supposeth*, that against such *weake ones*, I must bear witnessesse by debarring them, or leaving them. See the [d] contrary, pag. 108; 108. 123. And if I must still leave 123. such, where shall I stay long?

*Object. 19.* *We must not be Object. 19.*  
(1.) *confusedly mingled with* (1.)  
*such: For God is the God of (2) Ora* (2.)

(3)

dev. And we must keepe the Order that was delivered to us. [3] Till they be convinced of Baptisme, they may walke with such as themselves are, till they see more.

*Answ.*(1) Pag. 99.  
120.(2) Pag. 120.  
124.(3) Pag. 123.  
121.

*Answ.* That this is [1] no confus'd mixing of cleane with uncleane, see pag. 99. 120. Nor [2] any Disorder. See pag. 106. 124. [3] That the weakest Babes, should have Communion with strong men, see pag. 123.

*Object.* 20. e Pag. 96.

*Object.* 20. To that farrish Ground of Communion, from [a] Acts 15. 9. (pag. 96.) It is to prove, that God putt no difference between the uncircumcised and us, purifying their hearts by faith. And therefore that they might be saved : at Acts 15. 1. 9, 10. But it proves not that Baptized and unbaptized might have Communion together.

*Answ.*

(1)

(2)

*Answ.* 1. Observe the Time that the Apostle Peter urged this of Acts 15. 9. It was long after Christ's Ascension: and the Temple and

and Ceremonies were still used  
there, by many thousands even of  
believing Jewes, that still were <sup>fb</sup> Acts 4. 4.  
<sup>and 5. 7.</sup> and <sup>fb</sup> Acts 21. 20,  
law of the Land; and judged that <sup>fb</sup> Acts 21. 20,  
Circumcision of Gentiles (that <sup>fb</sup> Acts 21. 26. 29.  
were brought to be <sup>[g]</sup> one body & Eph. 2. 12.  
with them,) was Gods Ordinance <sup>19.</sup>  
still. And therefore that such as re-  
jected it, could not be saved. And  
hence that they urged it upon such as  
professed themselves to be one body  
with them, in Christian Worship.  
the Apostle knowing this, and that  
as yet (the Temple standing,) <sup>1 Cor. 3. 2.</sup>  
they were <sup>[\*]</sup> not able so bear it,  
if he should teach them openly, that  
now Circumcision was no Ordin-  
ance, and nul'd: he wilely then  
forbearing to urge this, beliath, <sup>[b]</sup> b Act. 15. 8,9.  
God put no difference between them <sup>10.</sup>  
and us. Now therefore, why tempe-  
te God, to put a yoke upon the  
neck of Disciples, which neither  
our Fathers (when such Circum-  
cision was indeed Gods Ordinance,) <sup>1.</sup>  
nor we, (when you Jewes judge it  
is so still) were able to bear.

N.              Secondly,

Secondly, marke the Apostles Reason, whicb is, as if he had laid thus: *Where God pns no difference between others*, that want Gods Ordinance. (as you account;) *and us, who have it; but he gives them the Holy Ghost, and purifies their heart and life by faith:* all such are in a state of Salvation; and are not to be urged to what they are not able to bear; nor to be counted uncapable of Salvation: And are not still to be burdened by Disputes, neither then to be relieved from being *one [i] body* with us, as if they had no portion in the inheritance of Israel.

Eph 5.6.  
c. 2.12. 19.

Now thus it was with believing Gentiles then, that wanted Circumcision, (which the Generality of the Church in Jerusalem, were periwaded was then Gods Ordinance, for them, to enjoy it;) and thus it is with the generality of godly persons at this day, that they are periwaded that the Baptizing of Infants is Gods Ordinance; and so what

what themselves had in infancy ; and can not bear it, publickly to have it spoken against. Therefore , as those then, to these now, are not to be burdened with what they [k] <sup>3</sup> Cor. 3. 2. cannot bear ; nor to be counted, <sup>3.</sup> incapable of Salvation ; nor to be refused from being one body with us, that have enjoyed this O- dinance.

To doe otherwise herein , the Apostle calleth a [l] Tempting of I A&. 13, 10. God. [ For although that Subject be not the same here, yet I conceive the Apostles Argument, or Reason, doth not on'y prove that ; but may reach this also : as the Reason of Davids and the Priests practice, did reach the warranting of the plucking [m] ears of corne on in Mat. 12. 3, the Sabbath. Mat. 12. 3, 4, 5, 4. 7.

Object. 31. (1) Faith [n] Gal. 5, 6. works by Love ; and Love will fulfill (3) and yield obedience to Gods [o] Commands : and this is <sup>o</sup> Jo. 14. 15. commanded plainly (p) Repent and <sup>p</sup> Act. 2. 38.

*q Mar. 16. 16.* be Baptized. - He that believeth [q] and is baptized, hath the promise of being saved. And none are owned in the Scriptures for fastfull, that are in Opposition to Gods Ordinance of Baptisme.

*Pag. 114.*

*2d. Answ.*

*r Luk. 7, 30.*

(2) The Pharisees rejected [r] the counsell of God against themselves, and how did that appear? by their refusing to be baptized.

*Luk. 7. 30. Acts 2. 38. Jo. 15.*

*14.*

*1. Answ.* First Answ. (1) This is partly answered before. See pag. 116.

*f Mar. 11. 30, 32.* 2d. Answ. The Pharisees were convinced, that Johns Baptisme [f] was from Heaven; and yet rejected it. But when through weaknesse, or the Babylonish mist, you and we all, may as yet be ignorant of some Ordinances of God, [as some are perswaded that laying on of Hands, now is so; and that Philema Hagion [t] and the Head-covering, &c. before spoken of.] If some urge Scriptures for these; and if you, or we, cannot so be perswaded:

*3 Pag. 80.*

shall

Shall they say, that we doe *reject* <sup>a</sup> Mar. 9.  
Gods Counsell? farre be it [a]. <sup>b</sup> 32.

3d. *Answe.* The *Triall* of the 3d. *Answe.*

sincerity of our *Love*, is more in  
our obedience to the thing we *know*,  
then in things we [w] know not. As,  
in knowne Duties of *holynesse* and  
*righteousnesse* <sup>c</sup>; publick and pri-  
vate; and in our *Relations* to Hus-  
band, Wife, Parents, Children; Gal. 3. 24.  
Masters, Servants, Enemies; as much,<sup>d</sup> 22.  
or more then about Baptisme: ex-  
cept one stir the light, or hide the eyes  
from it; [as some of old did *bide*  
*sheir* [a] *eyes from the Sabbath*; <sup>e</sup> Ezek. 31. 28.  
being [b] unwilling (*it seemes*) to Zeph. 3. 4.  
know the full minde of God therein,<sup>f</sup> Jo. 3. 20.  
left thereby their Consciencies should  
the more check them for breaking  
it, when through covetousnesse, or  
loosenesse, they then should finde a-  
gainst a [c] greater light, and con-<sup>g</sup> Luk. 12. 47.  
viction.]

4th. *Answer.* 1. The Scrip- 4th. *Answe.*  
ture *ownes* all such, *as accepted with*  
*God*, and therefore as *faithfull* <sup>h</sup> Heb. 11. 3a  
ones, (only such [d] being accep- 4, 5, 6.

**s** Act. 19. 35. ed. that feare [e] God, and works  
'Righteousnesse.'

**f** Jam. 1. 5. 1.  
**Ch.** 4. 16.  
2dly. It *ownes* all such to be  
*borne of God*, that have [f] Love,  
holy divine Love: and none but  
faishfull ones, or *Disciples*, are  
*borns of God*.

**g** 1 Jo. 5. 4.  
**b** Rev. 12. 11.  
**Matt.** 17. 25.  
**i** Prov. 10. 7.  
3dly. Hence all such in Queen  
*Maries* [g] dayes, or other tignes,  
that [h] loved *not* their lives *unto*  
*death*; but were worthy *Martyrs*,  
whose [i] memoriall amongst the  
*Saints* is *blessed*; we shoulde not  
suggest, that such are *not owned*  
(according to *Scriptures*) as *Be-*  
*lievers* or *saved Persons*; for want  
of right knowledge about *Baptisme*.  
Who are as much, (*if not more,*)  
*own'd* in *Scriptures* for *Believers*,  
as those thit are now *Baptized*, by  
deiving it from such a *Baptizer*, or  
that reject *Believers*, differing about  
an *Ordinance*: or those in the for-  
mer *page*; whom so to *disowne*,  
you would count to be harsh.

*Pag. 80.*

**22. Objett.** *Obj.* 22. It is not we that reject  
them, or debar them; (*nor tempt*  
*them*)

hem to turn aside:) They debair themselves: and we onely forbear, till they are satisfied of Baptisme. As you forbear some, that are believers, till you be satisfied, therein: which is not so to be called, your debarring of them.

*Answe. I.* You know, that of late years, when some complained, that incerely for their Conscience sake, some were silenced, deprived, or troubled: the Answer was, *No, its not we that trouble you; but by your obstinacy, you bring it upon your selves.*

*Answe. I.*

See (C)

Diffr. from

*Secondly.* There is sufficient Rule to forbear receiving of some, till we are satisfied that they are Disciples, or Believers: as *Act 13. 9. 36. Rom. 14. 1.* (and if that be in one halfe houre, it satisfieth us.) But no Rule to forbear such, or hinder them from enjoying any priviledges of Christ, for their Conscience sake.

*Object. 23.* Its not for Conscience, but for their Ignorance.

*Answe.* This implieth; i. *As if Answe.*

*N 4* *that*

that is not forborne out of Confidence, which is forbearance of weakness. The Apostle shewes the contrary; in 1 Cor. 10. 28; also 1 Cor. 10. 32. Secondly, it implyeth, that one who is judged a Reliever, should not be received; if there be ignorance aboure the Ordinances as about Baptisme. The contrary is proved before pag. 196. 109.

## 24. Object.

Object. 24. Note uncircumcised in heart, and in flesh, should enter into Gods Sanctuary. So were they circumcised in heart, and in body, should be of the Church.

Answer. Did Circumcision type Baptisme? Then why not so Infants? the 8th. day just as  
2ly. It fater typed the Spirit as all Circumcising by Jesus Christ of persons both in heart and in outward conversation; and that all these, and none but them, should be received (so farre as we can judge) (as Psal. 149. 3. 4.)

3dly. It is granted, that Church Members should be Baptized; and they

Col. 2. 11.

Dome. 30. 6.

10. 12.

10. 12.

they all judge they have it; or know  
not yet how to have it.

Object. 25. It's not their bounds. Obj.  
ing they are baptized, but what  
the Scripture calls Baptisme.

Ausw. 1. If they shall act bet  
yond what they see, or account,  
they shold thinne therebyo.

2. if they want Lige he herein,  
when Scripture is held out to them;  
where is our Rule to Dibber them? No Rule  
Is it not our finite, if we receive fast them.  
abombe, they being in the faith,  
thoughts weak. Romans 14.

Object. 26. We see plain Corin 26. Obj.  
mands and Examples, that when Commands and  
persons reported and believed Examples, that  
they were first baptized, then the first  
first Ordinance they enjoyed: and then other Ordin-  
ances: they enjoyed other Ordinances.

And we must not vary  
from this said Rule. See Mat. 3.

2. 6. Mat. 28. 19. Act. 16. 16.

Act. 8. 38. Act. 8. 13. Act. 10.

47. Act. 18. 8. Act. 22. 16.

Answe.

*Answe. 1.*

*Baptisme should not be delayed.*

*Act 22. 16.*

*Baptisme ;*

*But doe not prove,*

*that if Believers pray in Christ's*

*Name, or Read, or confer, or Me-*

*ditate, or prayse God in Iesue*

*Christ, or apply the New Cova-*

*nant, or partake of the Cup of the*

*New Covenant, (or Testament ;)*

*Thus so doing, is a varying from*

*the pure Rule. And if it so con-*

*demne the Cup, or Lord's Supper,*

*it condemnes all the former also. For*

*those places, doe not admit of one,*

*and condemne the other. And if it*

*doth not condemne the former*

*Christian Duties, then not the last.*

*The Reason is the same. If one be*

*no Adding to the word, nor va-*

*rying from it, then no more is the*

*other.*

*2d. Answe.*

*2d. Answe. The Command ly-*

*eth on Disciples, that by the Lord's*

*Supper, they hold forth his death,*

*till he come againe. Therefore they*

*are bound to doe it, when they can;*

*(as*

*All these, and the like*

*places, prove, that all that Repent,*

*and Believe, should not delay*

*to doe it.*

*But doe not prove,*

*that if Believers pray in Christ's*

*Name, or Read, or confer, or Me-*

*ditate, or prayse God in Iesue*

*Christ, or apply the New Cova-*

*nant, or partake of the Cup of the*

*New Covenant, (or Testament ;)*

*Thus so doing, is a varying from*

*the pure Rule. And if it so con-*

*demne the Cup, or Lord's Supper,*

*it condemnes all the former also. For*

*those places, doe not admit of one,*

*and condemne the other. And if it*

*doth not condemne the former*

*Christian Duties, then not the last.*

*The Reason is the same. If one be*

*no Adding to the word, nor va-*

*rying from it, then no more is the*

*other.*

*2d. Answe. The Command ly-*

*eth on Disciples, that by the Lord's*

*Supper, they hold forth his death,*

*till he come againe. Therefore they*

*are bound to doe it, when they can;*

*(as*

(as pag. 97. 133. 144.)

Object. If you say, they were Object, he  
baptized.

Ans. I answer, they are not Answ.  
there called Baptized ones; But  
*Disciples*. Therefore the Command  
lyeth on them, rather under that  
Notion, as they are *Disciples*, than  
as they are *Baptized ones*.

Object. 27. None are to be 27. Object.  
owned as *Disciples*, till they be  
baptized: they were the *Dis-*  
*ciples*.

Ans. 1. Nay, rather thus. 1. Ans.  
None were to be baptized, till first they ~~were~~ were  
they were *Disciples*, and so own-  
ed, as the Commission is, 1 *Go*,  
*Make Disciples of all Nations*: \* *Grat.*  
Baptizing ~~and~~ them *Disci-* *Maz. 28.19.*  
plies,—And as the practise of Jesus  
was, *He first made Disciples*; \* *John 4.1,2.*  
and then he *baptized them by his* <sup>a</sup> *A&t. 8. 12.*  
*Apostles*. *Iob. 4. 1.2.* And as was <sup>b</sup> *27.*  
the practise of [a] *Philip*; and of <sup>c</sup> *A&t. 19. 8.*  
[b] *Paul*, and other [d] *Apostles*; <sup>c</sup> *A&t. 2. 38.*  
they were first judged to be Belie- <sup>d</sup> *4.*  
vers, by hearing the *Gospel* ( ; and <sup>e</sup> *A&t. 10. 47.*  
such

such as are Disciples;) and then they were baptized.

3d. Answ.

2d. Answ. How these are own'd, see more in the Answer to the 2d th. Objection. p. 160.

3d. Answ.

3d. Answ. If none but Baptized ones, are own'd to be Disciples; then, the first Restorers, of Baptisme were not own'd to be Disciples. And if the first were so own'd, and others then and now have Communion with, or from the first: then disowne not others, that want the same; disowne not Communion with them.

4th. Answ.

4th. Answ. If those first Restorers, not being Baptized, nor having received by the first immediate Commission to Teach in Name, viz, and Baptize, yet lawfully did it; because in the Commission, they are not called Apostles, nor Baptized ones, but Disciples, that could teach.

Matth. 28. 16. 19. Then such may Administer, and partake of the Lords Supper, and should do it; because there also they are so styled, Disciples; and not Apostles,

(189)

slies, nor Baptized ones: (wherefore it sheweth, pag. 113. 391.)

197.

Obj. 28. There was a Necessity, for so restoring it at First: but no necessity of having Communion with such now.

28. Objct.

Answe. 1. Yet this necessity infringeth not the former Answers: But the same Grounds hold firme.

ad. There is a Necessity of obeying Christs Command, in doing this—by those Disciples before said; who, when they see more, will obey more; as you will also.

2d. Answe. 3. There was a Necessity lay upon the Apostles, of bearing A necessity of with great weakness in Jewes, about bearing Ordinances: and in Jewes, towards Gentiles, that believed; though (as they were perswaded) from their understanding of Scriptures, that these Gentiles wanted the instituting Ordinance: as is beforelaid, (in the Answer to the 20th. Objection:) So there is a Nec-

cissit.

**s Rev. 17. 2.  
1 Th. 29. 9. 14.**

**f Rom. 14.  
1 Job. 1. 3.**

cessing lies upon us, ( so long as the  
Dregs of Antichrist [e] intoxicate  
the Head of Believers, ) to bear  
with them, and to [f] receive them:  
as is before proved, pag. 108, 109,  
110.

**29. Object.  
2 Eph. 5. 8.**

29th. Object. When the Lord  
hath given me light herein, I must  
[g] walk in the light, (and keep up  
to, and abide in the Doctrine of  
Christ; ) and not in Darknesse;  
nor allow that in them, which I  
allow not in my selfe.

**Answe.** 1. This would argue,  
**First**, that the Apostles of Christ,  
walked in darkenesse, when they  
spake and writ, Act. 13. 8, 10. Rom.  
14. &c.

**2d. Answe.** 2. As if Communion with [b]  
b 1 Cor. 10. 16, Believers in known Duties, doth  
37, & 11. 26. argue my Communion with them, or  
33. allowing of them, in their unknown  
ch. 8, 7.

**3d. Answe.**  
Walking in  
darknesse is in walk in Christ, their light; so farre  
prolif known as they know; for such weaknesse,  
sin.

Eph. 5. 3. 8.

3. Answe. As if Believers, who  
walk in Christ, their light; so farre  
prolif known as they know; for such weaknesse,  
should be laid to walk in dark-  
nesse,

neſſe, Or, not to abide in his Do-  
ctrine, contrary to Ephes. 5. 3, 4.  
8. (where walking in darkneſſe,  
is in filthineſſe, foolish talking, un-  
cleaneneſſe, Covetouſneſſe, in ſuch  
known Morall ſins.) And to 2 Job.  
9. where the Persons are ſuch, as  
have not God; are Antiebriſt;  
ſuch as we muſt not Greet, or wiſh  
joy to him, verſ. 7, 9, 10.)

4. As if we muſt [i] ſchisme from Believers, for their weakneſſe in judgement; to avoid allowing of their finne. *Contraſt 1 Cor.*  
1. 10. ch. 13. 23. ch. 11. 17,  
18. *Rom. 16, 17. See pag. 123.*  
&c.

30th. Object. We muſt obey Christ's plaine Commands, without partiality; not preferring one before another. So we muſt fur-ther others reſpeſt to all.

Anſw. 1. There may be Com-  
mands of Christ in ſome things be-  
fore † cited, that are plaine to ſome;  
but not to you, or to me.

Secondly, The Apostle when he  
preaches

I. Anſw.  
† pag. 80.

**m** 1 Cor. 13. prefers [m] Love, and [n] edifying, before all gifts; and commands the receiving of such weak ones: and faith [o] As God hath distributed to every man, so let him walk; and so he ordain'd in all the Churches. He and his followers therein, are not to be charged with *Partiality*.

**9** 1 Cor. 7. 17. distributed to every man, so let him walk; and so he ordain'd in all the Churches. He and his followers therein, are not to be charged with *Partiality*.

**3d. Answ.** Thirdly, Others are more favored, to know, and to enjoy Ordinances; when more knowing people receive them, and abide with them, so instructing them: then by refusing them, or departing from them.

**31. Obs.** 33d. Objection. Though Disciples should seek to enjoy the Lords Supper as due to them; as a man should seek his goods, that are lost: Yet he must come by them in a Legal way; or else they may hazard. So here; unless they be first inspired.

**Answ.** I.

*Answ.* i. When all the proofs, i. *Answ.*,  
for this Legall way, ( of such a  
Limiting the Lords Supper to  
such Baptized ones, ) have been  
weighed seriously, they appeare too  
light, as before hath been oft  
shewed, in the answers to Obj. 36.  
& pag. 109. to 117.

Secondly, We never finde one 2d. *Answ.*  
proofer, that the Lords Supper, is  
any more entailed, or limited to  
Baptism's preceding, ( or forego-  
ing) it: then before any other Gol-  
pel-Ordinances, ( as hath been  
shewed, page 86. 94. 114. to  
119.)

32. Object. This Argument, 32. *Obj.*  
[of not so limiting,] is like that, that of Papists,  
of the Papists and Prelaticall men, and Prelates,  
for baptizing of all Infants; of Pa- for baptizing all  
pists, and Protestants at large: Children,  
For ( say they,) Baptisme is for  
the Church, for such as are Disci-  
ples, and holy, and Faithfull, and  
say, we must not exclude hence-  
O the

the Children of the Church, nor  
limit is so such as professe faith and  
Repentance.

*Answe.*

No. For Bap-  
tisme was not  
for Church-  
Members.

*a* Mat. 16. 15,  
16.

*Acts 2.38. 41,* the Church.

*b* 1 Cor. 6. 14.  
16.

*c* 17 *Acts 19:*

*d* Luke 12. 32.  
Luke 19. 24.  
Mat. 7. 13.

*Answe.* Their Argument, First takes for granted, what you and others cannot grant, *Viz.* First, That Baptisme is appointed for the Christian Church-Members; Whereas it was for them in the World that [a] believing, were baptized, and added, or joyued to

2. It grants, that all within the Pals of the professed Romish, or Protestant way, are the true Church of Christ. Whereas, the Church is a [b] Holy, [c] called out of the world, a little flock [d].

3. It grants, that Baptisme was not limited to persons professing Faith, or Repentance; or to the visible discovery of the Holy Spirit in Persons: Whereas, first, you and others judge the contrary, from Scripture proofs. See the Notable

Notable Proofs and Arguments  
herein , brought by Doctor Tay-  
lor, in the end of his Booke † of <sup>¶ See a Britian</sup> the *LIBERTY OF PROPHE- of it, Printed  
CTING.* When the *Eunuch* ask- for Mr. Samp-  
ed , [ e ] *What lets , why I may*<sup>er.</sup> <sup>e Acts 8.37.</sup>  
*not be Baptized?* Philip answ-  
ered , *If thou believest with all thy*  
*heart,* <sup>¶ i.e.</sup> *that is , it is lawfull.*  
*Acts 8. 37, 38.* Then if one doe  
not *believe with all the heart,*  
*it is not lawfull.*

Secondly, when many that were  
of the seed of *Abraham*, [ g ] and <sup>¶ Mat. 3. 6,7,</sup>  
of the Children of *Israel*, came <sup>6, 9, 10.</sup>  
to *Johns Baptisme*, who had not  
shew'd forth the fruits of *Repent-  
ance*: *John Baptist* seeks to con-  
vince them , of the *weaknesse* of  
their *Title* to it, by their Being *A-  
brams Children*, and shews the  
necessity of *Repentance* , to en-  
joy it.

Thirdly, *Peters Baptizing* [ b ] <sup>¶ Act. 10. end.</sup>  
*Cornelius*, with others was not from  
a *Federal Holiness*: but from that

(196)

which was manifested.

4. *Fourthly*, The same Apostle also sheweth, that in Persons rightly baptiz'd, there was not only the washing away of the filth of the flesh: but also, and especially,

i 1 Pet. 3. 15. *The [i] Answer of the Question to God, by a good Conscience.*

Greek.

& see Mr.  
Tombs two  
Treatises,  
1 Pet. pag. 22;

Part. 2. p. 18. *Dost thou believe in God? --- and in Jesus Christ? --- Dost thou renounce the Devil? --- Wilt thou be Baptized? And the Answer is singular, I believe all this steadfastly. &c. And in the English Primer, and Catechisme, it is thus said.*

Question.

## Question.

**VV**Hat is required in Per- English Ca-  
sons to be baptized ? *techisme.*

The Answer there is. Repentance,  
whereby they forsake sinne; and  
Faith, whereby they stedfastly  
believe the promises of God, made  
to them in that *Sacrament.*

Quest. Why then are Infants  
baptized, that cannot per-  
forme them?

Answ. Yes, they doe performe Answ.  
them [m] by their Sureesses.—*&c.* m Is not this a  
childish An-

For it appears by Antiquity, <sup>swer?</sup>  
that [†] *Pedo-baptisme*, and † *Childs-Bap-*  
*Sureesses*, (to answer that which *tisme*.  
the Baptized should answer,) were

introduced together in the Ro-  
man Church: and [a] afterwards, (a) *so Mr.*  
amongst the Greeks.] Tombs in two  
Treatises,

Now if it be yielded, that the Children of true Believers, are <sup>2 part. pa. 18.</sup>

to be counted *Holy*, in Cove-  
 & Psal. 37.16. *want*; [ As I would not deprive  
 Psal. 112.2. them of the comfort of any [ b ]  
 Deut. 28.4. promises therein, that the Lord  
 hath left them: (though that Co-  
 venant in Genes. 17. 5, 7, 8.—  
 seemes peculiar to *Abraham*,  
*Isaac*, and *Israel*.) Will it hence  
 follow, that they must have the  
*Tokens* of the *Covenant*? If so,  
 then why is the *Lords Supper* not  
 given them; [ as it was for some  
 hundred years together; as Doctor  
*Hill* sheweth, in his *Sermons* on  
*Jeremiah* 6. 16. ] How are they  
 capable of *Baptism*, if not of the  
*Lords Supper*, when those three,  
 or fourre things before-laid were  
 required in persons *baptized*? The  
 Lord cleare this in his good Time to  
 all his people.

33. Object. 33th. Object. Whereas of the  
*Lords Supper*, it was said, that  
 it belongs to *Disciples* in that  
*Notion*. It appears rather, that  
 the

*The Lord's Supper, and Censures  
belong only to the Christian par-  
ticular Churches, to be administered  
there, and there only.*

*Answ. 1. If there was no par- 1. Answ.  
ticular Christian Church, till af-  
ter Christ's death; and yet that  
Christ's Disciples did lawfully en-  
joy it; then Quere, whether it  
were, *as Disciples gathered out of  
the world?*—*

2. When in one City, there  
were seven particular Churches,  
or Congregations; and now all  
become one; and do enjoy the *Bord's  
Supper, and Censures* in three,  
or four, or five places: Then Quere  
whether this be done, *as Disci-  
ples so gathered?*

3. If One large Church,  
through Persecution, or otherwise,  
be enforced to meet in two or three  
Companies, in each of which there  
are some fit to publish the *Gof-  
pel of the Covenant*, and enjoy it:

Then Quere, whether they then  
must be deprived of that Token  
of the Covenants, the Lords Sup-  
per?

¶ Pag. 102.

4. I have shewed Grounds  
why we should judge, that those  
Congregations which are called  
[ o ] Independents ; are indeed  
True Churches of God : and so  
that lawfully they may enjoy  
the Lords Supper, &c. and there-  
fore that other Churches, that  
have been Baptized since they be-  
lieved, may and should upon all  
occasions, have and hold Commu-  
nion with them.

5. I Quere, whether if some  
of the Members of divers Churches,  
and a Teacher of another Church,  
be in a Ship, or otherwise, cast to-  
gether for some weeks : whether  
at their desire, he may not ad-  
minister the Lords Supper, as well  
as preach to them?

Blessed

Blessed be the Lord, who  
shortly will take away and  
destroy the face of the Go- 16. 25. 7.  
vering, that as yet is cast o-  
ver all people, and Nazi. Job 34-  
oas. And that will teach me 31.  
what as yet I see not. And  
I hope he will raise up some, to  
help me, in some things here  
proppounded.

And if any shall shew me,  
wherein I have erred, I hope it  
shall be as precious Balme un-  
to me: and that I shall be wil-  
ling publickly to rectifie,  
what I publickly have failed  
in.

I know there are many graci-  
ous soules, that are otherwise  
minded in many things, than  
herein are laid down: I would nev-  
er

that any the least occasion should be taken hereby, of any prejudice at all, to them : But rather, of the more love and tenderneſſe to them ; ſeeing hereby you may diſcern, how many Objections ſome, or others of them haue, againſt ſuch Communion, as we haue (for ſome yeareſ) pra-  
ctiſed &c. Who by bearing ſuch Answers to them, as here are given, though ſome haue been well ſatiſfied ; Many others are not. It is God that muſt perſwade Japhet, to dwell in the Tents of Shem : I hope by their reading, and pondering hereof ; the Lord may ſatiſpe them. The day is neare approaching, wherin he alone ſhall be exalted.

This

Gen. 9. end.

Ms. A. 17.

(203)

This is master of joy to all that  
love him : ~~as~~ it has been for  
many yeares, to

H. J.

A



## A Postscript.

I Had hoped herein to have inserted these things following, which now I want time to finish, which I hope may be put in the second Part.

Viz.

*An Antidote against the poison of the (Ranters) so called.*

*Of Meditation.*

*Of Prayer.*

*Of the Head-Covering.*

*Of Laying-on of Hands, &c.*

F I N I S.



## ERRATA.

The Lover of truth, is intreated before his reading this book, to caule this Errata to be corrected, to prevent disturbance in his reading.

Pag 3. midst. how therſt read it, how thereſt two laſt lines, read, end of & swiſtiaſa p. 18. laſt line was, r. i was. p. 36. nighte end. r. Hence he Antidote. p. 48. l. 9. r. live. p. 60. l. 12. 1 Cor. 14. 4. r. 1 Cor. 1. 14. p. 62. l. 1. O r. Or. p. 66. l. 3. a finer. 5. 14. p. 78. l. 16. r. In Baptisme. p. 82. l. 7. r. by de- p. 85. l. 17. r. folimur, l. 18. r. &c. to p. 88. l. 3. r. learning, l. 12. r. ply p. 89. 15. & 90. r. a right baptizer p. 92. 6. r. Grossp. 96. 2. r. nor lay, l. 17. r. Act. 15. 8. l. 18. r. are Nullities. p. 99. end r. aly. But a for 137. p. 105. 1. r. that [ 1 ] [ 2 ] p. 119. l. 8. trow, r. how, p. 127. l. 1. r. 1649. p. \* 133. Qu. Ant. are misplaced. p. 129. 1. l. 4. r. 1 Jo. 4 p. 152. mid. l. 14. or r. for them. Y. l. 22. r. by him, 162. l. 16. r. The eafe, 173. end, W. R. r. W. K. in ſome copies, p. p. 155. l. x. r. Saints are debarde from performing all, p. 168. l. 7. r. renting r. after p. 28, is p. 119. r. 9. 134. for 129. to 144.

Besides mispoyntings and a few literall faults,

In the Margent p. 4. r. 1 Cor. 1,2. p. 37. l. 1 r. / 2 Pet. 1, 2. p. 48. l. 3, 4, 6. 12. Gal. 6, 1, 2. p. 87. l. 2. r. Scripture, p. 116. b r. Act. 8, 14. 17. p. 125. fo: 135. l. 25. v. And with what faith: p. 152. b r. Rom. 2. 15.

A  
STOREHOUSE  
Of Provision, to further Resolu-  
tion in severall CASES of  
**CONSCIENCE,**

And Questions now in Dispute ;  
for some help to such as need , untill  
*further satisfaction may be given, viz.*  
**About living above ORDINANCES,**  
&c. [ With a Remarkable Example, of the  
Restoring of a Backslider from them.]

**About generall REDEMPTION.**  
*Whas one shoud believe, whas judge  
himselfe Carnall ?*

Quest. by a Jew, about Knowing , and impro-  
ving Christ.

**About SEPARATION:** Offences : Baptisme,  
and its Use.

**About Communion with unbaptized.**

About joyning in prayer, Baptisme of a Jew.  
With other Particulars, expressed in the TABLE.

*The first Part.*

---

*By H. IESSET, a fervant of Jesus Christ.*

LONDON,

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and G. Willis, and are to be sold at the three Bibles in  
Fleet-Church-yard near the Wall-end 1650.

*1 Ti. 3. 3. 4. Mar. 16. 15. Luk.  
20. 5. 2 Pet. 3. 9.*

Fourthly, By the warrantable Parteine of the Saints in the Scriptures, who performed this Duty. *Ad. 8. 10. 4. Acts 11. 19. 20. 21.  
Acts 27. 33.*

*ad. Especially  
to their own  
Family.*

*Conclusion 2.* This Duty the Saints are to performe in a more speciall manner, towards such as they have any more speciall relation unto, or that by any bonds, we are more bound to tender the good of: as those that are our owne, especially those of our owne family. *1 Ti. 5. 8. Gen.  
18. 19. Jos. 24. 15. Psal. 101. 1.  
6. 7. and the fifth Commandement.*

*Viz. The  
word, spirituall others  
Discourse,  
Prayer, Praist.*

*Conclusion 3.* These (amongst other, spirituall others) are lawfull meanes of furthering good; and may, and should be used (as opportunity is, and as will done shall direct) towards the parties above laid, whether of our owne house, or others, namely reading or opening the Scriptures, whe-  
ting them, or applying them to such. *Ad. 3. 19. 20. Dene. 6. 6.*

*Reasoning*

*Reasoning* and discoursing about  
spirituall things. *Act 11. 19, 20.*

*Act 18. 4, 5, 25, 26, 28.* Yes,  
though to wicked and wretched  
ones : exhorting , persuading , or  
beseeching such, *Act 19. 1. 9.*

*2 Cor. 5. 11, 20. 1 Tim. 2. 2, 5.*

*Praying* to God, or *praying* God :  
and that not inwardly and secretly  
only, but with outward expressions ,  
with an audible voyce ; this being  
one good meanes that the Lord useth  
for affecting others, convincing , a-  
basing , and instructing of them ;  
through there be none but one or two  
believers amongst many that are un-  
regenerate, or wicked Persons. This  
did *Paul* amongst the rude Saylers  
and Souldiers. *Act 27. 35. to Dav-*  
*id, Psal. 119. 46.* This did  
*Stephen* amongst many oppellers, be-  
ing alone : he kneeled down amongst  
them, and prayed to the Lord with  
a loud voyce, in their behalfe : *Act 7.*  
*59. 60. Act 26. 27. 29. to*  
*Paul also, Act. 28. 8.*

*Conclusion 4.* As all these, and

L 4 such

*All honest, espec.  
cially to their  
owne benefit.*

\* Eph. 6. 4.  
a Gen. 18. 19.

Dan. 3. 29.  
Exr. 7. 25, 26

b Rom. 12. 15.  
v. 2. 1.  
Jer. 10. 25.

such like spirituall meanes; may be used for spirituall good towards others, as opportunity is; so they must be used by the faithfull, especially in their owne Family, towards their Children, and household, and such as they have speciall relation unto: as Abram. Gen. 18. 19. Hester. 4. 16. Joshua 24. 15. 2 Tim. 3. 14, 15. 1 Tim. 5. 8. doe prove by consequence: for if temporall, then spirituall good things (such as are before named,) are to be procured or them.

Yea, and as I conceive these Duties [ of instructing the household to [ \* )] feare and serve the Lord, and of provoking, and [ a ] urging them, and of prayer, and giving thanks,] are not onely required of the Lord to be performed by the faithfull; but are also required of him at the hands of all Parents, and Masters of Families whatsoever, even of the [ b ] unregenerate: so farre as they may be convinced by their Naturall Conscience, and by the Creation and pro-

Providence of God. *Rom.* 1.18.21.  
*c.* 3.14. *Acts* 17. 24, 27. which Duties, if they neglect, they slight and reject Gods sovereignty over all creatures, and provoke him to wrath against them thereby : and therefore must give account for that neglect, 5th. Commandement. *2 Cor.* 5. 10, 11.

*Conclusion.* 5. Such spirituall Duties as are before named, may be performed in any place, when opportunity serves, *1 Tim.* 2. 8. it may well there be rendred *in any place* ; as the same word elsewhere is to be taken. *Math.* 19. 26. *Mark*, 4. 23. *Psal.* 103. 2. *Ezek.* 18. 11. with v. 13.14. If *in any place*, then upon occasion, even in Consecrated places ; when the opinion of more holinesse there than elsewhere, ought seasonably to be abolished : as the Church in Jerusalem with the Apostles met in the *Temple* there, after Christs death : *Acts* 2. 36. 42. 46. with *Iob.* 4. 21. *Col.* 2. 14. 20. Thus *Paul in Athens* on Mars-

*Mars-hill. ACT. 17. 17. 22,* the earth being the Lords, and nothing uncleane of it selfe. (*But shū must be with some CAUTIONS, that follow the eighth CONCLUSION.*)

*1 Cor. 10. 28. ROMANS 14. 14.  
1 Cor. 9. 21, 22.*

*There Saints  
may joyn.*

*Conclusion. 6.* In what places soever spirituall Duties are lawfull to be performed, there the Saints, (one, or mo) may lawfully joyne in any warrantable service for edifying. *For instance;* If *Paul* might preach on *Mars-hill*, (a place dedicated to that Idoll-God *Mars*) *Acts 17. 21.* or if *Peter* might preach and pray in the Temple, after Christes dea- had abolished its holinesse, which many law not; (*Acts 5. end. Acts 2. 14. 46.*) Or if *Paul* might pray, or give thankes amongst them in the ship *Acts 27. 35.* then one, or two, or more of the faithfull might lawfully joyne together in the Duty with them; two *Cantions* being also he observed. (*Personall failings* argue not communion therin, by other present.)

*Conclusion 7.* Where the Saints cannot performe all the Duties that Christ calls for purely, and where the Church is disorderly, and confiſed in the duties, that are proper and peculiar only to Churches (as in the Church-Centuries, and Government, the Churches Offices, and officers, the Lord's Supper, &c.) there the Saints are called to forſake ſuch a Church-State, & to ſeek to enjoy all purely elſe-where, either in the fame place, as *Acts* 19. 1. 8, 9. 1 *Cor.* 1. 3. & 11. 2. 23. with *Acts* 18. 1. 4. or elſewhere. *John* 15. 14. *Pſal.* 119. 6. 3. *Chron.* 11. 14. 16. with 13. 9. 10. *Revelations* 8. 4. *Eph.* 5. 11. *Pſal.* 84. 1. 10. *Eccles.* 4. 10. 1 *Kim.* 8. 53.

*Conclusion 8.* Though there may be a lawfulness and uſefulness of ſuch performances: yet is there great danger of manifest ſinne, in or about the fame, if ſome *Cantus*- *Eighth Cantus*: ſhould not be observed: which ſhould *us hertein*, not cauſe us to neglect the *Duty*, but to looke up to Jesus Christ as for

for to pardon our failings, so for his  
inabling us therin.

The Cautions are these :  
namely, touching the

1. Persons with whom we  
joyne.

2. Adjuncts of the Duty.

3. Measures of expression  
therein.

1. Of Persons.

1. Caution. Touching Persons  
with whom we performe Duty, or  
joyne therein ; we having a *Liberty*  
that we *may* doe it amongst all sorts  
of people, as aforesaid, we are to  
make use of this *Liberty*, wherein  
Christian wisdome we judge God  
may thereby have glory, we or o-  
thers may receive good, or to pre-  
vent the contrary. Whereas if it  
appears, that generally they will  
scoff at it ; Such *Pearles* are too  
good to be cast afore *Dogs*, and  
*Swine*. *Math. 7.6.* but we must  
not count all that are unregenerate

in that number; for that's contrary to that is manifested by those Scriptures before cited, in the first, second, third, fourth *Conclusions*.

2d. *Caution* touching the *Accessories* of the duty, or things accompanying it. We must beware that we yeild not to any unlawfull or inexpedient condition or action, for the performance thereof, or joyning therein : as to countenance the *Masse*, or any *superstitions* or inexpedient Gesture, to the end we may heare good Sermons, &c. For, we must not doe the least evill though to injoy, or doe the greatest good. *Roms.* 3. 4. no pretences will serve in that Cate. *I Sam.* 15. 15. 20. 22, *Ier.* 8. 9.

3d. *Caution*. Touching the *Manner* of expressions especially in prayer: 3. *Manner* of expressions in Prayer.  
in a Church of *Saints*; he that prayeth in the name of the *Church*, may use generall phrases, as *We*, or *Us*, &c. As, *we beseech thee*—; *we confess*—; *we blesse thee*—; in petition, in confession, or in thanks-giving;

ing ; though many others unregenerate come into their assembly, and be with them, seeing it is the prayer of the *Church*. But in some other mixed company, though prayer may be, yet not without *Cautions*.

Some things are generall, and concerne all, whether regenerate, or unregenerate ; These may be mentioned in generall ; yet warily expressing that *in the name of all present*, which belongs to all ; and no more : as to this effect : First in Petition ; *O Lord remember poore wretches in Mercy* ; *Convince us of our sinnes, our emptynesse of any good or ability to doe any thing aright* ; *Syphonus* : *Reveale thy selfe, thy Sonne, thy Mysteries of Christ were* ; *Direct, protect, provide, blesse us in soule and body with all necessaries* ; *our Land, All our Rulers, all thy people, Churches, Sufferers* ; *Fix us for all evylls, &c.*

Secondly. In Confession : *We are by nature thine. We have sinned against*

Direc<sup>tions</sup>  
bym.

against Law, Gospel, Spirit; neglecting and omitting many opportunities, failing in Duties; we deserve thine anger, thy wrath; we have cause to bewail; our minds are very blinde; our hearts hard, soften them. &c.

Thirdly, So in Thanks: *What cause have we to be thankfull?* that when we deserve this yet thou hast spared, loaded with benefits, us, our Land, our Rulers, friends, formerly this day, &c. Such like expressions: rather then to say in the name of all; *We beseech thee;* *we confess,* *we bleffe thee,* &c.

2. Some things are proper to the Regenerate; Some things to the unregenerate; which have need to be accordingly expressed; and not confounding them; but using such Distinct expressions as these, or the like.

First, *What wonderfull Mercy it is, that thou hast quickned any of us, that were all as dead as others, and given us thy Sonne, and*

3.

2.

I.

all things or me, thy servants,  
 whose bearing thou hast renewed,  
 &c. Desire we may walk worthy,  
 &c. Or, where thou hast begun  
 that good, works, goe on. And  
 where thou hast not begun, Oh  
 that thou wouldest begin! Make  
 such restlesse. Let not any earthly  
 comfort satisfie such. Oh quicken  
 such, &c. and the more thou hast  
 done for any of us, oh that we may  
 be the more humble, faithfull, gen-  
 tle, patient, meek, abounding  
 the more in all good! &c. not de-  
 spising others, but rather admir-  
 ing the riches of thy grace to us,  
 who were as bad as others by na-  
 ture; therefore as a gracious God,  
 be pleased to remember the aged,  
 the fruit of the wombe, the sick,  
 such as are married, and the affec-  
 tions of us all, &c. this day, and  
 the rest of our few dayes; At last  
 receive us to thy selfe, &c. for the  
 Lords sake, or for Iesu Christ his  
 sake; or, for the merits of Christ  
 Iesu thy deare Sonne, in whom  
 thou

*then art well pleased; or in whom  
thy soule delighteth, &c.* rather  
than confusedly to say in the name  
of all; *We blesse thee for our rege-  
neration, for our Interest in thy  
Sonnes, but Sanctification, &c.* Or  
*oh Lord our God, &c.*

Quest. 1. But here a Question or Quest. 1.  
two more may be moved, that had  
need to be resolved. Suppose the  
Mr. of the Family, or some other  
party that prayeth, where I am in  
company, shall not observe these  
Cautions: what should I then  
do?

Ans. This may be his failing for  
want of some light in this particular,  
but is no sufficient let or bar to me:  
this not being my sinne, but his per-  
sonall failing. As suppose the Preach-  
er, whom I occasionally heare for  
my edification, shall call the place  
here, where the mixed multitude  
doe meet, Gods house, his Temple,  
his Sanctuary: or one that I joyne  
with in Discourse; if he calls one  
*Day Sunday, another Monday, or*  
M speake

*Ans.*  
*If the person  
praying observe  
not the Canti-  
ons.*

speak of such *holy dayes*, &c. Is this a sufficient caufe that I should not hear him, or joyne in discourse with him? I think not, if I be a member of the fame Church with such a one, or judge him fafhull, it is my Duty in my place to feeke his information, by the beft meanes I can: if he be no member of a gathered Church of Saints, nor I bound by fome other relation to him, then I am not tyed to it; but free to speak to him of it, or to forbear, as there is hope of good, or feare of fome hurt some way by speaking of it to the party; the caufe in this and the former, is in this alike, in the kind; though the Degree of our trouble be the more in prayer, it may be our grief, and not our fin.

*Ques<sup>t.</sup> 2.  
If he be un-  
sound;*

*Ques<sup>t.</sup> 2. But suppose I fear  
that he that is the mouth in prayer,  
is unsound at the heart; or pray-  
eth coldly, and faileth much in it;  
what should I doe?*

*Answ.*

*Answ. The Acceptation of the  
prayers of fuch as joyne with others,  
depends*

depends not on the soundnesse or unsoundnesse of the other party ; or on his fervency or coldnesse. Every man must give an account to God for himselfe. Rom. 14. 12. Gal. 6. 5. Ezek. 18. 30.

3. Where it is the Husband, Father, or Master, &c. that prayeth, there is a neeter tye to the household, or Sojourner : there or else where, if I be fully perwaded that my joyning with them, tends to Gods dishonour, or to their prejudice, or hurt ; its more wisdome to forbear. But desirous Gods direction, if it seemes to tend to Gods honour, or prevent his dishonour, and prejudice against my selfe, or the truth ; or to further their good, with whom I pray or joyne, I no wayes partaking in their sinne ; there I may and ought to joyne with such. Now my bare presence when and where I am called to be, and I ought to joyne, ( as in the last Case) cannot make me partaker with the sinne or failings of others there, unlesse some other way, I te-

shew my liking to them, or inwardly approve them, or neglect admonishing such, as I am bound to admonish. As when I am called to buy and sell things in a shop or Market, and heare many oathes, and sinfull expletions, or see unseemly fashions, or the like: doth my bare presence there, make me partaker of such sinnes? No sure; my calling there, is my warrant; it may be my griefe, but not my sinne, as aforesaid.

*Thus you have my present thoughts in Answer to your two Questions; That which we see not, the good Lord teach us, and give us a right understanding in all things.*

# LETTER

From some Christians in  
LONDON,

To Further  
**LOVE among Christians in the COUNTRY,**  
 That by some Difference in judgement, had disturbances, hindring Edification.

Written Anno 1642.

To the Church of God in C.  
*The Brethren of severall Churches  
 in London, desire increase of  
 Love, with growth in all Grace,  
 through the Knowledge of our  
 Lord Iesu Christ.*

Right Dear and Beloved,

Our hearts have had great cause  
 of rejoicing, having heard  
 M 3 of

of that abundant *Grace* and good-  
nesse, that the God and Father of  
our Lord *Iesu Christ*, hath mag-  
nified towards you in him, in giving  
you the sweet favour of the *Know-  
ledge* of his Deare Sonne, and of  
his Church [a] *Order* and wayes:  
and willingnesse also and readinesse

**¶ Col. 2. 5.**

**¶ Act. 9. 26.** to [b] *joyne* together in his Name,  
c. 5. 13. to walk therein.

**Matth. 18. 15.**

But alas: how hath our *joy* been  
abated, and our sorrow in your be-  
half increased, since we haue heard,

**¶ Mat. 13. 28.**

**¶ Cor. 11. 3.** how the [c] *Enviers* one (the De-  
vil) through his [d] subtillty, hath  
¶ 2. 15. sowre *Tares* of division amoangst  
you!

Full well he knoweth, that *Love*  
**¶ Eph. 4. 16.** tendeth to [d] *Edifying*, and to  
the *enlarging* of Christ's King-  
dom; and so to the destruction of  
his owne. His usuall course there-  
fore is, (as it still hath been in [e] se-  
verall Churches) to lecke so make  
Breaches upon love, and that with  
great and lamentable successe. This  
did he of old, and still he doth; some-  
times

**¶ Jam. 2. 15.**

**¶ Jam. 4. 7.**

times by meaneſ of Diſſerences of  
Juđgement, ſo cauſing Diſſerence  
of affection , ( Rom. 14. 2. 4—)

Sometimes by too much exalting of  
ſome Teachers , ſo the deſpifing  
of others , ( 1 Cor. 1. 10, 11.)

Oftimes by ſo [ f ] diſeafing, or <sup>f 1 Tim. 6. 4.</sup>  
madding of people , as to cauſe a <sup>f 2</sup> Great  
doting upon *Queſtions*, and *ſtrifes*  
*about words*; ( as if that were the  
only or maine thing to be looked at,  
and contended for:) whereof com-  
meth *envie*, *ſtrife*, *revilings*,  
*full ſurmisings*, *perverſe diſſen-  
tings*, &c, filling the head with no-  
tions, and expelling from the [ g ]  
*Heart* holy affections ; as wofull  
experiences ſtill declare. <sup>f 3 Heb. 13. 9.</sup>

We therefore beſeech you, Dear  
Brethren , if [ b ] there be any <sup>b Phil. 2. 1.</sup>  
*Consolation in Christ*, if any com-  
fort of *Lauer*, if any fellowship of  
the Spirit, if any bowells and mer-  
ties; that you would ſtudy to ful-  
fill our joy againe. Oh looke up  
to our Lord Iefus Christ, that he  
would fill you from his [ i ] ful- <sup>i Col. 1. 19.</sup>

M 4 neſſe, <sup>Col. 3. 9, 10</sup>

ness, with Wisdom, Love, and  
 & Col. 3. 12.  
 13.  
 1 Eph. 4. 27.  
 Gal. 4. 17.  
 Rom. 10. 3.  
 Rom. 16. 17.  
 2 Thes. 3. 6.  
 11.  
 Rom. 16. 17.  
 2 Tim. 3. 3.  
 1 Thes. 5. 9.  
 10.  
 Phil. 1. 9.  
 Cor. 13. 7.  
 Col. 3. 13.  
 Rom. 14. 5.  
 7. 10.

[k] humblenesse of minde; that  
 you may not give [l] place to the  
 Devil, and his devices; nor to  
 any selfishnesse, or any unseasonable  
 or disorderly love-hindring, or  
 relenting Course whatsoever, under  
 appearance and thoughts of [m]  
 zeale for [n] God and his Truth.  
 But that wisely marking, warn-  
 ing, and (if caule be) I withdraw-  
 ing from such disorderly  
 make-bates, and [\*] division-  
 makers; and yielding up your selues  
 wholly to Jesus Christ, who hath  
 bought you with such a price;  
 you may be lead by his good Spirit,  
 to \* abound in love more and more;  
 and in love to [o] beare with each  
 other, and forbear one another,  
 so farre as the Lord would have you,  
 without despising, [p] judging,  
 or condemning one another, in such  
 things wherein you differ in judge-  
 ment, and so in practise; accord-  
 ing to the Rule of Christ by his A-  
 postle, Rom. 14. and 15. and Co-  
 los.

Ies. 3. 26. and Phil. 4. 2. which  
 places, though [q] you know them. q2 Pet. 1. 12.  
 we reminde you of, and commend & 3. 1.  
 to your further serious considerati-  
 on. Beseeching each of you in the  
 Bowells of Jesus Christ, that you  
 would measure [r] to others, and r Mat. 7. 2. 12;  
 so deal with them in all such Cases,  
 as you would be dealt withall in  
 the like; forbearing to urge others,  
 and to presse on them, what at pre-  
 sent they being otherwise perwaded  
 of, are not then [s] capable to s1 Cor. 3. 12.  
 receive; as you your selves in such  
 cases would have others forbear  
 you, till there be a fitter season.  
 Considering that through the Dregs  
 of the old whorish C<sup>s</sup>, that our  
 Fathers and we have drunke off;  
 there remaineth in us still, such a De-  
 gree of [t] Drunkennesse, whereby s Rev. 17. 2.  
 we are apt to be still, (as we have  
 been,) as confident and obstinate  
 (even to death) in an [u] error, u Act. 26. 21  
 as others are of the Truth. And in Jo. 16. 2.  
 that time, we cannot endure to be  
 crossed and thwarted; till the Lord  
 shall

shall make us sober, and capable ;  
 w Phil. 3. 19; and then [w] reveal even that unto us.

Now that we might not be wanting in any duty of *Brotherly love* towards you, we have thought good thus to write unto you ; and here  
 z Acts 11. 22. withall to [x] send unto you, our dear  
 & 15. 2, 25, and faithfull *Brother* — the *Bearer*  
 32. hereof, who is desired purposely to  
 Acts 16. 4, 5. come unto you ; to *exhort, beseech,*  
 2 Cor. 8. 19, and in the Spirit of love and meek-  
 23. ness, to *perswade* you hereunto,  
 as the Lord shall direct him. Hum-  
 bly entreating you, in the name of  
 our Lord Jesus, that you would re-  
 3 Rom. 16. 1, ceive [y] him in the Lord in all  
 2. love, as becommeth *Saints* ; and  
 accept of this our love towards you,  
 and of his holy endeavours, of fur-  
 therming what in him is, a [z] blef-  
 sed *Peace* and sweet *Harmony* z-  
 mongst you. And therefore that  
 q Mat. 5. 9.  
 a Heb. 12. 16. you would earnestly *seeke* and [a]  
 Greek. pursue after *peace* and *Love* : least  
 Six sad conse- by your disunion and disagreeing,  
 quences of *Dif- thicie sad and lamentable Conse-*  
 agreement of *Rebrouers*, *quences*

quencies should ensue.

*Viz.* 1. Least [b] Satan our watchfull and subtle Adverfary, with <sup>b</sup> 1 Pet. 5. 8.  
should get a greater Advantage a- <sup>a</sup> Eph. 4. 26.  
gainft you and us, then as yet we are aware of.

2. Least it be told in Gath, and published in the Gates of Askelon, least the Philistines rejoice, least the uncircumcised triumph [c]. <sup>c</sup> 2 Sam. 1. 20.

3. Least the Holy Spirit of God, (by which ye are sealed to the day of Redemption,) should be grieved by you [d]. <sup>d</sup> Eph. 4. 37.

4. Least the [e] Churches of Saints, and all such as wish well to <sup>e</sup> 10. 31. <sup>f</sup> Eph. 1. 13.  
Lion should be saddled by you, <sup>g</sup> 1 Cor. 14. whom you should not make sad. <sup>g</sup> 2 Cor. 2. 2.

5. Least hereby there be stumbling blocks laid by you, in the way of the [f] blinde, and so you f Lev. 19. 14. [g] turne back many from the pure Deut. 32. wayes of the Lord, to walke in <sup>g</sup> 1 Sam. 36. 18. crooked and dangerous pathes. <sup>19.</sup>

6. Least thus the Name of our God that is called upon us, which

we should exalt and gloriſe, ſhould  
by meaneſ hereoſ be diſhonoured  
and. [b] Blaſphemed.

b Rom. 1. 20.

24. Mat. 36. 30.

23.

*The Con-  
clusion.*

Now the God of Peace, that  
gave his owne Sonne to the death  
for us, to reconcile us to himſelf  
when we were Enemies, prevent, or  
heat, all theſe and the like Evills,  
and make you like minded one to-  
ward another, that you may as the  
[s] Elect of God, put on humble-  
neſſe of mind.—forbearing one an-  
other, and [k] forgiveng one an-  
other, if any have a quarrell a-  
gainſt any: like as Christ Iefu  
forgave you; (even ten thouſand  
Talents,) That [l] ſo by loves a-  
bounding among you; First you  
may be greatly edified [m] and en-  
creased, Secondly, [n] Satan may  
be refiſted.

s Col. 3. 12.

33.

4 Mat. 18. end.

{ Which is  
Spoken firſt of  
his viſible

Church; as  
much as of any

Precious  
Fruitſ of  
Love.

m 1 Cor. 8. 1.

Eph. 4. 16. 1, 2.

n Jam. 4. 1. 5.

9.

9 Pet. 2. 15.

p 1 Pet. 4. 8.

14.

Thirdly, the [o] Adverſaries of  
the Saints and Truth, may haue  
their mouthes ſtopped.

Fourthly, that [p] the Spirit of  
Glory and of God may reſt upon  
you.

Fifthly,

Fifthly, that that which is [q] <sup>9</sup>Hcb. 12. 13;  
halting, may not be turned out of  
the way, but rather may be healed.

Sixthly, [r] that the *Churches*, Psal. 35.27:  
of Saints (and their well-wishers) Psal. 70.4.  
may say, let the Lord be magnified.

That at the *returne* of this our  
*Brother*; we may hear such joyfull  
tidings, (which we are not out of  
hopes of,) that with *one Mouth and  
Heart* we may glorifie our God:  
Which is the humble and earnest  
request of

*Your tenderly loving, (though  
now upon this occasion, ser-  
rowing Brethren.)*

|              |              |              |
|--------------|--------------|--------------|
| <i>H. J.</i> | <i>T. T.</i> | <i>R. S.</i> |
| <i>R. C.</i> | <i>J. J.</i> | <i>W. R.</i> |

London the 3d. March,  
the 22d. day, 1642.

MOE

**MOE  
OBJECTIONS  
ANSWERED,  
ABOUT  
COMMUNION**

Together

*By Believers that differ about*

**BAPTIME:**

Which should have bin  
put before the last line  
of page 128.]

*Obj. 18.* Obj. 18. I Must have no fel-  
lowship with the  
~~works of darkness~~  
works of darkness, nor partake  
with them in their sinne; but I  
must bear witnesse against them.  
Ergo,

Ans.

*Answ.* This *Objection* sup-  
poseth, First, that it is their *grosse  
finne*, thus to *bold forth the Lord's  
death*, unlesse they doe that first,  
which they have not faith to doe.  
Whereas the contrary is proved in  
*Answers* to the third, fourth, sixth,  
12th, 14th, and 15th. [a] Obje-  
ctions before, as there you may see.

Secondly, *It supposeth*; that if such as are about Ordnances, in knowledge and practise more right and sound, doe hold Church-fellowship with such weaker Christians therein, that it is a finne. The contrary is proved [b] before, pag. 5 pag. 133:  
123. and that the debarring [c] of such is a finne. pag. 106, 111. <sup>108.</sup> <sup>113, 116, 117.</sup>

Thirdly, *It supposeth*, that against such *weak* ones, I must bear witness by debarring them, or leaving them. See the [d] contrary, pag. 4 Pag. 108]-  
108. 123. And if I must still leave 133.  
such, where shall I stay long?

Object. 19. *We must not be Object. 19;  
(1.) confusedly mingled with (1.) -  
such: For God is the God of (2)Or- (2.) -  
der.*